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*R. E. Speer*

# FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

NOV 21 1930

(INCORPORATED)  
NATIONAL HEADQUARTERS, 105 EAST 220 STREET, NEW YORK, N. Y.

NATIONAL MIDWEST OFFICE: 77 WEST WASHINGTON STREET, CHICAGO

TELEPHONE FRANKLIN 4611

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*Ans.*

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November 21, 1930.

Dr. Robert E. Speer,  
156 Fifth Ave.,  
New York City.

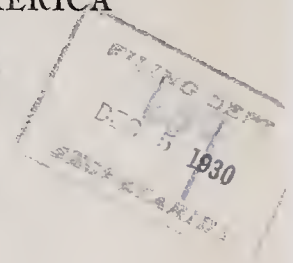
My dear Dr. Speer:-

When attending the meeting of the World Alliance at Washington last week, I was given the first word concerning the way in which the Committee on Personnel had approached you relative to the Secretaryship of the Federal Council.

It is needless for me to say that I was very much interested and that I most earnestly hope that you will see your way clear to accept this responsibility. I know that the call of the Federal Council to you to be the General Secretary would meet with a most cordial response throughout the country. Just now we need someone who is familiar with all the work of the Federal Council and who has the confidence of the people of all denominations. Your great service as President of the Council during very trying times was fully appreciated.

I know that the making of a decision in this matter is not an easy thing because of the multiplicity of the demands that are made upon you. It is not for me to seek to give any reasons in the matter, but only to say that from the bottom of my heart I sincerely hope that you may be led to do this. You can be assured that so long as I may be with the work I will give to you the best support that I can give. Of course I appreciate that this would depend upon such readjustments as would be made in the whole personnel of the secretariat.

My work here in the Middle West has kept me away from New York City so I know practically nothing of the opinions that are held in different matters and naturally I have very much concern about the decision which led to the resignation of Dr. Macfarland. Because of my long association with him, even before he came into the Federal Council, I am concerned about the future. I cannot help feeling that there must be some way in which there will be the full and just recognition of all that he has done during the past 20 years. This I am sure will be the case. Because of what he has done in the financing of the Federal Council, it seems to me that there must be a field entirely outside of the administrative work of the Federal Council in which he can secure funds which will give in a way an insurance for the continuance of the work, especially in such times as these. When visiting



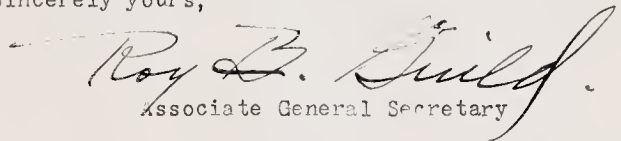


with him last summer I found how much this is upon his mind and heart. I know that you men in New York City have all these things before you. I pray that what is for the best interests of all the work, which includes the future service of Dr. Macfarland to the kingdom, will be rightly decided.

The work in the Middle West grows more and more interesting.

With the earnest prayer for the leadership of the Spirit in all these things, I am,

Sincerely yours,

  
Associate General Secretary

RBG-ZL



S. McC. Cavert

# FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

(INCORPORATED)

Northern Baptist Convention  
National Baptist Convention  
Free Baptist Churches  
Christian Church  
Churches of God in N. A.  
(General Eldership)  
Congregational Churches  
Disciples of Christ

Evangelical Church  
Evangelical Synod of N. A.  
Methodist Episcopal Church  
Methodist Episcopal Church, South  
African M. E. Church  
African M. E. Zion Church

Colored M. E. Church in America  
Methodist Protestant Church  
Moravian Church  
Presbyterian Church in the U. S. A.  
Presbyterian Church in the U. S. (South)  
Protestant Episcopal Church  
National Council of the (Cooperating Agency)

Reformed Church in America  
Reformed Church in the U. S.  
Reformed Episcopal Church  
Seventh Day Baptist Churches  
United Brethren Church  
United Presbyterian Church  
United Lutheran Church  
(Consultative Body)

RECEIVED  
SEP 3 1930  
NATIONAL OFFICE, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: FEDCIL

Telephone: GRAMERCY 3475

OFFICE OF THE  
GENERAL SECRETARIES  
REV. SAMUEL MCCREA CAVERT

September eighth  
1930

Dear Dr. Speer:

I return herewith a letter from H. Ray Anderson,  
together with your reply, which you were good enough to  
send me. I also enclose a copy of a letter which I have  
written to him. I hope to meet him when I am in Chicago  
a few weeks hence.

Always cordially yours,

200-A  
Samuel McCrea Cavert  
SAMUEL MCCREA CAVERT  
General Secretary

Dr. Robert E. Speer  
156 Fifth Avenue  
New York City

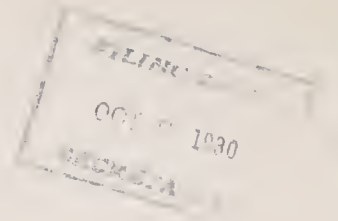
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RECEIVED

SEP. 9 1930

Mr. Speer



September eighth  
1930

Dear Dr. Anderson:

Several weeks ago, Dr. Robert E. Speer sent me a copy of your letter of June 12, in which you made the suggestion that he take the initiative in convening a group of Christian leaders of various denominations for conference and inspiration this fall. Dr. Speer suggested to me, as I think he wrote you, that possibly it might be worth while for the Federal Council to plan some such gathering in connection with the Annual Meeting of its Executive Committee, in Washington, D. C., in December. I have delayed writing to you until I had the opportunity to talk personally with Dr. Speer about <sup>the</sup> matter, but the summer seems to have gone by without my having had such an opportunity, and now Dr. Speer is away from his office for this month.

My own personal feeling is that there might be great advantage in such a gathering, if it were small enough (say, not exceeding 100 at the outside) to allow genuine discussion together as to ways in which our ministers in their respective places can be more effective in giving the spiritual leadership needed by the world today. On the other hand, I cannot find myself very enthusiastic about another conference which would simply provide for a series of inspiring addresses which, however much they might stimulate us at the moment, would not be likely to give us much guidance as to what we should do or how we should do it.

One difficulty is that there are already so many conferences within various denominational groups, and in other connections, that one is not certain whether the expenditure of time, money and energy which another conference would require is fully warranted. I am planning, for example, to attend the Conference on the Spiritual Emphasis in the Y. M. C. A., which is to precede the meeting of the National Council of the Y. M. C. A., to be held in Chicago in mid-October, and I imagine that perhaps you also are interested in this. A somewhat similar conference, under the auspices of the Federal Council's Commission on Evangelism, designed to reach more particularly the evangelistic departments of our denominations, was held at Northfield, Mass., last June. Within a few days, I am going to attend a somewhat similar gathering for ministers of the State of Vermont. I mention these illustrations, not for the purpose of discouraging the idea of another conference, but simply to emphasize the fact that it ought really to receive sufficient planning to be distinctive and creative, or else it would be hardly worth while to hold one more.

It would be quite possible to follow Dr. Speer's tentative suggestion of having such a gathering in connection with the Annual Meeting of the Federal Council's Executive Committee in Washington, but the fact that, during the whole first week of December (on two days of which the Federal Council's Executive Committee will be meeting)



the North American Home Missions Congress, which has been in preparation for two years, will be in session, raises the question as to whether it is altogether wise to plan an additional gathering at that time.

I shall be very happy to talk with you personally about your suggestion when I am in Chicago from October 17-19, if you feel that it would be worth while to explore the question further. Perhaps, however, your own thinking may have taken definite form already, so that you may have some suggestion to make in correspondence, without waiting until the middle of October.

Very sincerely yours,

SAMUEL MC CREA CAVERT  
General Secretary

Rev. H. Ray Anderson  
126 East Chestnut Street  
Chicago, Illinois

SMC AS



Samuel McCrea Cavert

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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Northern Baptist Convention  
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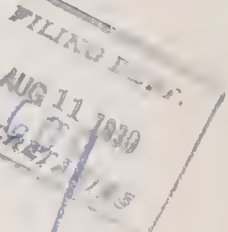
OFFICE OF THE  
GENERAL SECRETARIES  
REV. SAMUEL MCCREA CAVERT

RECEIVED

JUL 16 1930

Dear Mr. Speer

July fifteenth  
1930



I am very glad to have H. Ray Anderson's letter which you have sent me, together with your reply. The question which Mr. Anderson raises seems to me such an important one that, before I reply, I should greatly appreciate the opportunity of talking with you. Are you to be in town this week or next? If so, will you suggest to me some time when you would be free? If you are to be here on Friday of this week, could you have luncheon with me?

Meanwhile, perhaps I had better make one or two comments which are in my mind.

If Mr. Anderson has in mind a meeting which would provide some stimulating and inspiring addresses and send people away with a new enthusiasm, I should have some doubt as to whether it would be productive of enough real results to justify the expenditure of time, energy and money involved. If, on the other hand, the meeting were to bring together not to exceed one hundred very carefully selected younger ministers, to study what the present situation demands and to try to propose a strategy for meeting it, I should think that great values might emerge.

As to holding the meeting in Washington, in connection with the Annual Meeting of the Executive Committee of the Federal Council, is it your thought that we should invite these younger men to sit with the members of the Executive Committee, or would it be better to have them come together in a separate conference? The former plan would seem to have certain advantages, but might it not have the effect of minimizing the officially representative character of the Executive Committee's meeting?

Hoping that I may have the chance of talking with you soon, I remain

Always cordially yours,

Samuel McCrea Cavert

SAMUEL MCCREA CAVERT  
General Secretary

Dr. Robert E. Speer  
156 Fifth Avenue  
New York City

SMC AS



For release Saturday, Sept. 18, 1920

Federal Council of the Churches  
of Christ in America  
P U B L I C I T Y S E R V I C E  
Jasper T. Moses, Director  
105 East 22d St., New York, N.Y.

FILING

SH

SECRETARY

Friendly Visitors of the Federal Council  
Received by the Swiss Churches at Zurich  
(Translated from the Zurich Zeitung of August 26)

The reception of the American Church delegation in Zurich by the Swiss Church Conference and the Zurich Church Council was a significant manifestation of the friendly relations between American and Swiss Protestants. The initiative which the great American Federal Council has taken sending thirty members to Europe to study the position of the Continental Churches, promises much for the strengthening of our common Protestantism. The delegation was divided in several groups in order to fulfill its mission in different countries.

At the opening session the president of the Zurich Church Council, Dean D. Herold, addressed his guests first in German and then in English. He recalled the splendid reception accorded the Rev. Adolf Keller as a delegate from Switzerland, among the church circles of America. He brought back with him a valuable library, a gift from America and also two scholarships for Swiss students who were to come to America to study.

"Therefore" said the chairman, "it is a great privilege for us to greet our American guests. During the time of the Reformation our country was a refuge for religious fugitives; later, America took our place. This friendship is also a symbol of the unity of our churches. This is the watch-word of the hour. America with its Federal Council has made a splendid beginning. In Switzerland, also, one finds similar signs. It was noteworthy to see the recent conference in Geneva at which almost all of the churches of the old and the new world, of the Orient and the Occident were represented and dealt one with the other in brotherly spirit. This leads us to hope for a still closer union. On the ruins which the world presents today it is necessary for Christians to rally together in order to unite in the spirit of the Christian belief and the love of God so as to build a new world."

The Rev. William P. Merrill of New York, replied on behalf of the American visitors. He was sorry not to be able to speak German and had to use an interpreter. In a simple but concise way he revealed the motives of the visitors at the conference: It is necessary to hold the world together against the forces of evil. Therefore must the Christian churches and Christian people



be leaders. They must see in this their mission from above. The best way to reconciliation is to learn to know one's self. Therefore this visit must only be the beginning of a series of visits from both sides. Just as the soul keeps the body together so must Christianity work as the soul of the world, and it can do so only when it becomes filled with the spirit of Jesus Christ.

With deep interest the audience heard the address on "America and International Responsibility." The subject was treated by the Rev. Charles S. Macfarland, who is the secretary of the Federal Council and plays an important role in American Protestantism. At first he referred to the political situation. He said that in Europe many were discouraged about the American attitude, and asked "Where is the America that so nobly entered the war and in its declaration held up such high ideals?"

Dr. Macfarland admitted that reaction took the place of the first great moral uplift. Before the war America was isolated. It was not concerned about Europe and did not know it. The Christian people over there did not know each other. "We lived in quite an isolated spiritual world" he said, "and we were not quite free from pharisaism, but from now on everything must be changed." This was also manifest in the present Conference. One must remember not to confuse the American people with its political representatives. This distinction must also be made in Europe. But as in the years of 1915 and 1916 when many Americans were indifferent to the tragedy of the war, so is it also today. The churches do not participate in international obligations. Notwithstanding that, clergymen and church leaders, who otherwise are hardly concerned in politics, have found in the League of Nations a new world program and a new solution for many difficulties. The Federal Council and many Protestant organizations have declared themselves for the League of Nations.

"Those of us who are counted as internationalists are sometimes charged by our little political leaders with want of patriotism. We are accused of neglecting our homes for the sake of other people's homes. Our President and those who have upheld him in his ideals are charged with all kinds of irrationalities. They do not understand us. We want our America to be great, we want it to be economically prosperous, but we do not want to buy that prosperity at the expense of the commercially depleted nations of Europe. We want our nation to be politically great, but unsoiled by exploitation. We simply want our nation to have that moral greatness exemplified by Jesus when he said: 'He that is greatest among you is he that is your servant.' To be perfectly frank with you, we see little hope from our diplomats and we see little hope also from your diplomats. We have relatively little faith in our commercial leaders and we find, also, that you are not without your profiteers and your exploiters.

"We have ceased to put our trust in the horses and chariots of war, whether it be in America or in Europe.



"We feel, and we feel profoundly, that the hope of the world is to bring the moral forces in each nation together. We use this word in its deepest sense. We do not mean simply the contact of our intellectual forces. We do not mean simply the ententes of literature and art. We do not put too much trust in the proficiency of political and diplomatic courtesies. We are not even ready to rest our case with the League of Nations for it depends on who represents us in its councils.

"We hope, with you, to put our trust in those spiritual forces resident, and resident only, in the church of Jesus Christ. We have an allegiance which is above allegiance even to our own nations. We defy that principle which alleges that the state is above good and evil and, if we did not settle that in this war, then what have we settled?

"We are here in your midst hoping and praying that we may bring these spiritual forces into such counsel and action as to create an influence which shall make the League of Nations something more than a game of diplomatic chess.

"We trust and pray that thus we may discover to ourselves our inherent spiritual unity, and that thus the unity of our nations may not rest on the frail structure of economic interests or the doubtful principles of political and diplomatic organization, but on foundations of spiritual power.

"The League of Nations today is little more than a form. Indeed, my friends, that is one reason why some of our people put little faith in it. It must have a spirit, and the profound question for us to answer is: 'Have not the churches of our nations the main duty of giving to it that spirit?'

"But we are here, also, for the sake of our own beloved country. You here in Europe have learned to suffer, to sacrifice, to put ideals beyond either human or national life. We want that you should teach it to us who have not had that deep refining experience.

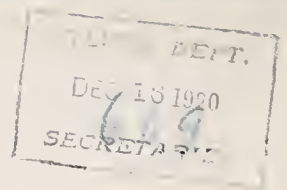
"Let me assure you that the heart of our people is right. All they need is understanding. And now, how shall we bring together these great spiritual forces of continental Europe, Great Britain and America? These conferences and visitations are but helps. They will avail only if we approach them in the spirit of our Divine Lord and Master. I like to look at all our churches as constituting the various segments of a great circle, of which the Savior of mankind is the center. As we all clearly see Him and understand His mind and heart, and as we all wend our way towards Him, we find ourselves coming together just as fast as we find ourselves approaching Him.

"His Cross has been here in our midst during these six years of suffering and sacrifice. Let us set it somewhere here as a great memorial, and then let us all, from all the nations of Europe, from the nation across the Channel, from America across the sea, make our pilgrimages, and when we find ourselves at the foot of His Cross, we shall understand each other in that perfect love which casts out all fear."

The address made a profound impression. Bishop Nuelson thanked Dr. Macfarland and all the delegates: he pointed out the many ties that bind Switzerland to the United States. Addresses were also made by Mr. F. P. Turner of New York, Secretary of the Foreign Missions Conference of North America, and by Mr. Liechti of Zurich.



Conference of Interboard Agencies  
December 13, 1920



I. HOME MISSIONS COUNCIL

- Thompson, Rev. Charles L., 156 Fifth Avenue, New York, N. Y.
- ✓Anthony, Rev. Alfred Williams, 156 Fifth Avenue, New York, N. Y.
- ✓Burton, Rev. Charles L., 287 Fourth Avenue, New York, N. Y.
- ✓White, Rev. Charles L., 23 East 26th Street, New York, N. Y.
- Demarest, William T., 25 East 22d Street, New York, N. Y.
- Keeler, Rev. Ralph Welles, 111 Fifth Avenue, New York, N. Y.
- Marquis, Rev. John A., 156 Fifth Avenue, New York, N. Y.

II. COUNCIL OF WOMEN FOR HOME MISSIONS

- ✓Woodruff, Mrs. May Leonard, Allendale, N. J.
- ✓Wilcox, Mrs. F. W., 287 Fourth Avenue, New York, N. Y.
- Judd, Mrs. Orrin L., 42 Hart Street, Brooklyn, N. Y.
- ✓Gairlan, Miss Florence L., 156 Fifth Avenue, New York, N. Y.
- Bennett, Mrs. F. S., 149 Dwight Place, Englewood, N. J.
- ✓Allen, Mrs. John S., 25 East 22d Street, New York, N. Y.

III. SUNDAY SCHOOL COUNCIL OF EVANGELICAL DENOMINATIONS

- ← Paris, Rev. John T., Witherspoon Building, Philadelphia, Pa.
- ← Webb, Rev. George T., 99 Dundas Street, East, Toronto, Canada
- ✓Weston, Sidney A., 14 Beacon Street, Boston, Mass.
- ✓Lawrance, Marion, 5 South Wabash Avenue, Chicago, Ill.
- ✓Pearce, W. C., 1516 Mallers Building, Chicago, Ill.  
(alternate to Mr. Lawrance)
- ✓Hicks, Harry Wade, 257 Metropolitan Tower, 1 Madison Avenue, New York, N.Y.

IV. REORGANIZATION COMMITTEE OF THE INTERCHURCH WORLD MOVEMENT

- ✓Nicholson, Bishop Thomas, 58 East Washington Street, Chicago, Ill.
- Anderson, Rev. W. B., 200 North 15th Street, Philadelphia, Pa.
- ✓Day, Rev. William Horace, United Congregational Church, Bridgeport, Conn.
- ✓Speers, James M., c/o James McCutcheon and Co., Fifth Avenue and 34th Street,  
New York, N. Y.
- Mohorter, Rev. James H., 2955 Euclid Avenue, St. Louis, Mo.
- Morris, Rev. S. L., 1522 Hurt Building, Atlanta, Ga.
- ✓Apple, Rev. J. H., 15th and Race Streets, Philadelphia, Pa.

V. COUNCIL OF CHURCH BOARDS OF EDUCATION

- Harris, Rev. A. W., 150 Fifth Avenue, New York, N. Y.
- Kelly, Rev. Robert L., 150 Fifth Avenue, New York, N. Y.
- Padelford, Rev. Frank W., 276 Fifth Avenue, New York, N. Y.
- ✓No. Micou, Rev. Paul, 289 Fourth Avenue, New York, N. Y.
- Hill, Rev. Edgar P. Hill, 156 Fifth Avenue, New York, N.Y.



VI. FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA

- ✓ Boyd, Mrs. William, 1520 Spruce Street, Philadelphia, Pa.
- ✓ Halliday, Miss Vernon, 25 Madison Avenue, New York, N. Y.
- ✓ Knox, Mrs. DeWitt, 1748 Broadway, New York, N. Y.
- Peabody, Mrs. Henry W., Beverley, Mass.
- ✓ Cronk, Mrs. E. C., 45 West 18th Street, New York, N. Y.
- ✓ Hodge, Miss Margaret, 156 Fifth Avenue, New York, N. Y.
- ✓ Steele, Mrs. H.R., 810 Broadway, Nashville, Tenn.

VII. FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

- Rev. Paul de Schweinitz
- ✓ Turner, Pennell P., 25 Madison Avenue, New York, N. Y.

Jas. H. Franklin  
 John K. Mott  
 Ch. Patton  
 Ch. Watson  
 Prof. Wilson  
 Dr. Arner

VIII. FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

- North, Rev. Frank Mason, 150 Fifth Avenue, New York, N. Y.
- ✓ Macfarland, Rev. Charles S., 105 East 22d Street, New York, N. Y.
  - ✓ Speer, Dr. Robert E., 156 Fifth Avenue, New York, N. Y.
  - ✓ Lawson, Rev. Albert G., 2041 Fifth Avenue, New York, N. Y.
  - ~~McDowell, Bishop William P., 1509 16th Street, N.W., Washington, D. C.~~
  - ✓ Stevenson, President J. Ross, Princeton Theological Seminary, Princeton, N. J.
  - ✓ Knobel, Rev. Frederick H., 437 Fifth Avenue, New York, N. Y.
  - ✓ William I. Haven

as consultative representatives

- ✓ Aitchison, Rev. John Y., 276 Fifth Avenue, New York, N. Y.
- ✓ Sears, Rev. Charles H., New York City Baptist Mission Society, 276 Fifth Avenue, New York, N. Y.
- ✓ Meyer, Rev. Henry H., 150 Fifth Avenue, New York, N. Y.
- ✓ Grose, Rev. Howard B., Baptist Board of Promotion, 276 Fifth Avenue, New York, N. Y.
- ~~Winchester, Prof. Benjamin S., I. D. D., Springfield, Conn.~~
- ✓ John M. Glenn
- ? Dr. Barbour
- ✓ A. E. Cory



Am: Spicer  
1926  
Statement showing how the Federal Council of the Churches of Christ in America has studied the needs of Protestant France, and how it has acted on the demands thus revealed.

FILED  
JUL 28 1926  
SECRETARIES

1. Statement of American Protestant Aims.
2. Description of Devastation and other losses.
3. Emergency and reparation needs.
4. Programs of French agencies, as transmitted.
5. Effort of Federal Council during and since the war.
6. Report of its committee on Plans and Budget, giving minimum program, covering imperative needs which can be met through the Federal Council.
7. Work and programs of American denominational Agencies.

Summary of further activities, the support of which may be apportioned among American denominational agencies, and which can be intrusted to the French Protestant Federation to carry on.

8. Nature of complete proposal, with a comparison of its scope and cost.

#### I. Statement of American Protestant Aims

The Protestant Churches of France and Belgium have had much in common with the Churches of America, in origin, history, faith and sentiment. The Huguenots of France, largely through earlier persecution, have been distinguished among the planters of Protestant Religion in both Europe and America and in other parts of the world. It was in the ordinary course of nature that they should, in 1915, in their dire need, look across the sea to their brothers and sisters in faith for financial and moral support.

The Protestant Churches of France and Belgium now face the great tasks and opportunities of reconstruction. They do it with diminished ranks and resources, but with the same courage and resolution that they displayed in maintaining their life and in giving heart and soul to their nation during the war.

In this service with a view of strengthening and supplementing the forces already in those countries, the American denominations having work or related work in France and Belgium propose to participate; namely the Presbyterian, Reformed, Lutheran, Methodist Episcopal, and Baptist, with such other denominations as may desire to unite in this duty and privilege.

In order that this great ecumenical undertaking may be broadly Christian, The Federal Council has appointed a "Commission on Relations with France and Belgium" in which all participating denominations may have a common interest, work in consultation and cooperation, and insure results effective to the highest degree.

#### II. Description of Devastation and other losses.

In all the devastated regions of France and Belgium there are Protestant communities. The German invasion literally martyred them.

Of the 450 pastors thus mobilized, there were in 1918, 114 serving as chaplains, the remainder being in the ranks. 261 were decorated for conspicuous valor. 75 French and 88 Belgian pastors were in the invaded and bombarded regions. Nearly 100 pastors and theological students were killed, as well as more than 150 sons of pastors and missionaries.



### III. Emergency and reparation needs.

The sum required (at pre-war prices) for the reconstruction of the churches was estimated at more than frs. 4,500,000, and for furniture of both churches and manses frs. 475,000. The actual cost of the materials cannot be given exactly, in many cases it has quadrupled. An immediate need is for semi-portable halls, which can take the place of churches and stations until they are rebuilt or replaced. For it must be remembered that dwelling houses have to be built to accommodate the population before the church can be started.

### IV. Programs of French Agencies, as transmitted.

The French Protestant Federation, through its French and Belgian United Committee, was asked by the Federal Council of the Churches of Christ in America to furnish the programs of its constituent bodies, in order that proper measures of relief might be taken.

A most stimulating group of statements has been furnished, together with a budget showing the immediate needs.

### V. History of the Effort of the Federal Council during and since the War.

It sent deputations to France. It carried on important publicity work, and secured funds partly from the denominational committees and partly from individual subscriptions. At this time Mrs. Louise Seymour Houghton compiled the Handbook of French and Belgian Protestantism which gave to thousands of ministers the information needed to inspire their people.

The present Committee on Relations with France and Belgium consists of duly appointed representatives of the following denominational bodies charged with work in relation to these two nations, to which has been added the American Bible Society.

American Baptist Foreign Mission Society  
National Lutheran Council  
Board of Foreign Missions of the Methodist Episcopal Church  
Board of Missions, Methodist Episcopal Church, South  
General War Work Council of the Presbyterian Church in the U.S. (South)  
The General Assembly's Committee to Administer the Fund for the Aid of Protestant Churches in Europe (Presbyterian Church in the U.S.A.)  
The Committee of the United Presbyterian Church on Work in France and Belgium  
Reformed Church in America  
The National Service Commission of the Reformed Church in the U.S.

It has been proposed that for the current year, from October 1, 1919, to October 1, 1920, the sum of \$1,000,000 be requested from the denominational bodies for the general work in addition to what any of them may be doing directly. This is in accordance with the following action:

"It was voted: That the various denominations of the Protestant Churches of the United States, through their proper agencies, be asked to report to this Commission the amounts now available and those expected to be collected during the ensuing year for work in France and Belgium, the exact sums already designated for specific objects and what amounts can



be administered on a cooperative basis through the interdenominational Committee on Work in France and Belgium of this Commission, in which all cooperating denominations shall be adequately represented, along the lines indicated by the published budget of the Campaign."

The Comité d'Protestants pour les Secours de Guerre en France et en Belgique, like our own original Committee for Christian Relief in France and Belgium, was organized as a war emergency committee appointed by the French Protestant Federation.

#### VI. Report of the Committee on Plans and Budget.

The conclusions of the Committee on Plans and Budget were presented to the Committee on Work on Dec. 16, 1919, by the chairman, Mr. William Sloane Coffin, who made a report summarized as follows:

1. Repair of churches	\$200,000.00
2. Foreign Missions	150,000.00
3. Development of new work in France	100,000.00
4. Training institutes	50,000.00
5. Publications	75,000.00
6. Protestant schools	50,000.00
7. Montpellier Theological Seminary	20,000.00
8. French Protestant hospitals	100,000.00
9. Completion of Coligny Sanatorium	15,000.00
10. Asylums	15,000.00
	<u>\$775,000.00</u>
11. The McAll Association	\$200,000.00

#### VII. Work and programs of American denominational Agencies.

Reference has been made to the work done directly by American Denominational agencies in France and Belgium. This is partly independent of French agencies, and partly in connection with them.

As stated above the M.E. Church (South) confines its work to Belgium, the outstanding features of its plans are a new orphanage at Brussels, a building which shall be the Protestant headquarters for Belgium, and important relief work at Ypres, as well as at other centres.

The National Lutheran Council is now working on the budget for an appeal to American Lutherans, so as to carry out a definite program of work in France. This will take the form of substantial aid to the Lutheran Church in France, (including Alsace-Lorraine.)

The Reformed church in the U.S. has undertaken to restore the Church at Chateau Thierry, at a cost of about \$40,000.

The Methodist Episcopal Church has already done substantial work along very practical lines. It has carried on immediate relief in the devastated regions, and established an orphanage and agricultural school. It expects to undertake direct evangelistic work in fields not occupied by French churches.

The Baptist Church acts through and with the two French Baptist Unions, in a very effective way. Its methods are largely evangelistic.



VIII. Nature of complete proposal, with a comparison of its scope and cost.

The sums apportioned by the Committee on Plans and Budget are most carefully adjusted to meet the actual needs as indicated in the memorandum received from France. It is however evident that the French askings were extremely moderate, and that they did not include many things which are really needed, but which are not absolutely essential. A careful analysis reveals some most important additions. These are as follows:

1. Equalizing of Pastoral support.
2. Colportage and itinerant evangelism.
3. Greater stimulation of Christian literature and publicity.
4. One or more Protestant colleges.
5. Exchange of students, preachers and professors.
6. Scholarships of all kinds in schools, colleges and at theological schools and training institutes.
7. Community work for men and women.
8. Definite social material and spiritual work for children.

Disregarding therefore the instrumentality by which a larger program is to be carried out, a complete proposal has been drafted which includes all the elements of the French and present American scheme as indicated in Sec. 6. In addition, it adds other needed items of relief and GREATLY STRENGTHENS THE PROGRAM OF EXTENSION. It is subject to revision from two directions. We may not be ready to suggest as large a united proposal for various reasons, and in some respects the French Committee may not find it advisable to proceed exactly along all the lines indicated. If, however, we can be ready to underwrite such an undertaking, we ought to determine that fact, and then make our willingness known to our French brethren, accepting their judgment as to the wisdom and feasibility of the plan in detail.

There should be no great difficulty in bringing our American denominational efforts within this program, and its adoption will assure united action along lines of education, training, Christian literature, etc., which will stimulate a closer bond between the Protestant denominations of France. Let us guard against doing anything which will hinder united effective action wherever possible. As stated by the President of the Federal Council, Dr. Frank Mason North:

"Whatever may be the sense of obligation of any of the American organizations having work in France to the development of its special program it is clear that all the churches of America should most heartily and generously unite in the task of sending through a common channel resources for relief and restoration. These are the compelling obligations of the United Committee in France or any agency which the Federal Council there may set up and which the Federal Council in America may recognize. The appeal for the sum which the representative committee that has been formed may declare to be necessary will, I am confident, find the American Churches eager, prompt, generous."

For purposes of convenience these figures have been tabulated, following the main headings:

1. Reparation.
2. Evangelization.



3. Christian literature.
4. Education.
5. Social work.
6. Administration (perhaps use word co-operation) and emergency fund.

The French askings appear in column 1, figuring the pre-war value of the franc (5 frs=\$1.00). Even this does not fully cover the enormous increase in the cost of materials. Column 2 repeats the sum recommended by the Federal Council Committee on Work in response to the specific indications in column 1.

Column 3 contains the complete proposal. This includes the new features indicated above, all of which have been scrutinized from the French point of view. Column 4 indicates the difference between the figures in column 3 and 2, which is the excess of the complete proposal over the findings of the Committee on Work.



One year Budgets

	French Askings (frs.5.= \$1.00)	Present Provision of Fed. Council Com. on Work	Complete Proposal	Supplement defined as "Completed Relief and Extension"
<u>I Reparation</u>				
1. Repair of Churches and Equipment	\$380,000	\$200,000	\$300,000	\$100,000
2. Relief to families		(40,000)	250,000	210,000
3. Pastors Sal. Equalized			200,000	200,000
<u>II Evangelization</u>				
1. New work in France			SS 15,000	15,000
Outstations & SS.		( 75,000)	260,000	185,000
Home Missions	260,000	100,000	100,000	
Colportage etc.		( 25,000)	100,000	75,000
2. Foreign Missions )	100,000	150,000	200,000	50,000
Evang.& Educ.etc.)				
<u>III Christian Literature</u>				
1. Bibles, printing)				
and display )	50,000	75,000	175,000)	
2. Tracts and )				220,000
Religious Press )			120,000)	
3. Religious adver.)				
in daily press)			60,000	60,000
<u>IV Education</u>				
1. Protestant Second.				
Schools	60,000	50,000	50,000	
Colleges			150,000	150,000
2. Training Institutes	20,000	50,000	50,000	
3. Theological Sem.	30,000	20,000	50,000	30,000
4. Exch. Students )				
Prof. & Preachers)			50,000	50,000
5. Scholarships in 1-2-3			60,000	60,000
<u>V Social &amp; Philanthropic Work</u>				
1. Men's work			80,000	80,000
2. Community & women's			120,000)	110,000
3. Nursing & training		( 10,000)		
of deaconesses				
4. Children & young people)				
Vacation Colonies )		( 50,000)	200,000	150,000
5. Hospitals	120,000	100,000)		
Coligny Sanitorium	40,000	15,000)	140,000	10,000
Asylums	30,000	15,000)		
<u>VI Administration etc.</u>				
Headquarters )				
Emergency fund for)			100,000	100,000
use as required )				
	<u>1,090,000</u>	<u>775,000</u>	<u>2,830,000</u>	<u>1,855,000</u>
from McAll Association		<u>(200,000)</u>		
		<u>975,000</u>		



Mr White

Copy

April 14, 1921

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AUG 4  
609  
SECRETARIES

See 1351 - mis.

" RESOLUTIONS RECENTLY ADOPTED BY THE FEDERAL COUNCIL OF CHURCHES" AUG 4

" Having been appointed by the Federal Council of the Churches of Christ in America to prepare a statement in regard to America's relation to the problem of establishing peace in the Near East and particularly in regard to the continuation of the Sultan in Constantinople as the ruler of the Ottoman Empire, we beg your careful consideration of the following points, in stating which, we believe that we are voicing the sentiments of the large majority of the religious forces of America:

" First - That the purpose which led America into the war was not fulfilled with the cessation of hostilities. Germany has been defeated but autocratic militarism still lives and is even now manifesting itself in its worst form in the former Turkish Empire, which has been well called the breeding place of atrocities and wars.

" Second - That there is a growing impatience amounting to indignation over the failure of the Administration and of Congress to concur in enacting such legislation as will enable America to help the allied nations to escape from the political entanglements of the past and to solve the near eastern problem according to the principles of right and justice for the establishment of which we entered the war.

" Third - That this impatience is coupled with the sense of humiliation that America by her delay, is losing her prestige among the nations and the acknowledged moral leadership which has been accorded her by the peoples of the world and that she is being accused of self-interest and bad faith.

" Fourth - That it is well nigh, if not actually, impossible for Great Britain and France to meet their present responsibilities, which cannot be avoided, and much more to assume new ones, with America's aid.

" Fifth - That cable dispatches from Lord Bryce and other British leaders interested in the Christian peoples of the Near East declare that "Unless America joins to help bear the burdens, we see no hope of delivering the subject races of Turkey.

" Sixth - That the King-Crane, the Harbord, the Near East Relief and other commissions, public and private, as well as a large number of Americans in the Near East, all agree that America alone is in a position to do, with comparative ease, what ought to be done in that country for its pacification, for the protection of the people there, and for the setting up of a safe and righteous government;

"That many leaders in other countries are of the same opinion, which is also confirmed by practically all the nationalities dwelling in those areas:

"That from all these different sources there is general agreement that if America refuses to come to the relief of the situation, the Turk will continue to practice officially from that city, their characteristically unjust administration and perpetrate their customary atrocities upon their defenseless subjects wherever their rule shall extend;



" RESOLUTIONS RECENTLY ADOPTED BY THE FEDERAL COUNCIL OF CHURCHES OF AMERICA."

"We therefore appeal to the government at Washington to recognize America's peculiar opportunity and obligation to help in the solution of this problem because she, better than any other nation, can take up its considerations and with nothing to gain for herself, without arousing suspicion in others, and in answer to the practically unanimous call of all the nations concerned, especially those smaller nations that are now awaking to a desire for national independence.

"In particular we urge that the weight of America's influence be thrown on the side of a definite and final decision that the Turk should be excluded from Europe and denied control over the subject peoples which he has so long and so brutally oppressed and maltreated.

"We believe that we express the opinion of the large majority of those whom we represent when we say that the Christian people of our country, while not coveting for America the responsibility of an advisory or mandatory position, feel that she should not shrink from declaring her willingness to take such an advisory or mandatory responsibility if the allied nations and the peoples of the East should make strong representation that by doing so she could effectively aid them in bringing order out of the chaotic conditions that now exist."



August 5, 1929

Dictated August 1, 1929

FILING DEPT.

AUG 7 1929

609  
SECRETARIES

*Admiral Robinson*  
The Rev. Charles S. McFarland, D.D.  
205 East 22nd Street  
New York, N. Y.

My dear Mr. McFarland:

I have read Admiral Robinson's communication of July 25th. I doubt whether you will make any progress in a letter controversy with him and his group. My disposition would be to make a brief but adequate statement of fact and a brief but adequate statement of opinion as to his letter and what it represents, and stop. I imagine that he and his institute are perhaps sufficiently unhappy over the latest developments.

I return the postal card contained in your letter indicating that only one of the days you mentioned will be a possibility for me as I have to be away at Bible conferences in the South the rest of the time you indicate.

Very cordially yours,

FMS/a



*Charles S. Macfarland*  
**FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA**

(INCORPORATED)

Northern Baptist Convention  
National Baptist Convention  
Free Baptist Churches  
Christian Church  
Churches of God in N. A.  
(General Eldership)  
Congregational Churches  
Disciples of Christ

Evangelical Church  
Evangelical Synod of N. A.  
Friends  
Methodist Episcopal Church  
Methodist Episcopal Church, South  
African M. E. Church  
African M. E. Zion Church  
Colored M. E. Church in America

Methodist Protestant Church  
Moravian Church  
Presbyterian Church in the U. S. A.  
Presbyterian Church in the U. S. (South)  
Primitive Methodist Church  
Protestant Episcopal Church  
National Council of the (Cooperating Agency)

Reformed Church in America  
Reformed Church in the U. S.  
Reformed Episcopal Church  
Seventh Day Baptist Churches  
United Brethren Church  
United Presbyterian Church  
United Lutheran Church  
(Consultative Body)

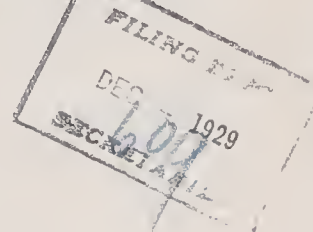
NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: Fedcil

Telephone: Gramercy 3475

OFFICE OF THE  
GENERAL SECRETARIES

November 22, 1929



Dr. Robert E. Speer  
156 Fifth Avenue  
New York City

My dear Dr. Speer:

I enclose herewith the statement ordered by the Committee on Function and Structure which was to be referred to a sub-committee consisting of Dr. Warnshuis, Mr. Milliken and yourself.

I suggest that each member of the sub-committee send his reactions to me for the Committee meeting at the Chicago Beach Hotel on Tuesday, December 3, at 2 p.m.

Sincerely yours,

*Charles S. Macfarland*

(Rev.) Charles S. Macfarland  
General Secretary

CSM AB



## CURRENT MOVEMENTS TOWARD UNION

Whatever opinion one may hold as to the wisdom or unwisdom of current proposals for the union of various groups of denominations, the fact of a widespread interest in the subject is beyond question. It is well within the bounds of conservative statement to say that there has never before been a time when so many plans for uniting separated churches were being put forward, both at home and abroad. Quite apart from the general ideal of a reunion of all Christendom, as set forth by the World Conference on Faith and Order, there are many concrete and immediate proposals for specific unions among certain definite groups. It is with these current plans which are now being given practical consideration by official agencies of several denominations, not with vague or undefined hopes and visions, that the present statement is concerned.

### I. In the United States

Already union has more instances of completed achievement than most church people are aware of. The process has begun, naturally enough, within the circle of denominations which, though now wholly separate, have a common ancestry and family kinship. The United Lutheran Church, to take a conspicuous example, is the result of the merger of three Lutheran bodies in 1918. The Evangelical Church represents the union of two denominations which, though springing from a single source, had been entirely apart until 1921. The consolidation of the Free Baptist Churches with the Northern Baptist Convention represents a third family merger, and one of longer standing.

Some of the new proposals for union in the United States today contemplate a wider inclusiveness than that of a denominational family. The emphasis, however, seems to be on the coming together of those bodies which, while they have important differences in forms of organization and in historical background, feel themselves to have very much in common in their point of view and spiritual outlook.

#### (1.) Congregational-Christian

The plan which appears to be nearest to final consummation and which has the



unique distinction of being the first union of Churches in the United States crossing major denominational lines, provides for the union of the National Council of Congregational Churches and the General Convention of the Christian Church. It has been fully ratified by both bodies within the present year, by the Congregationists in June, by the Christians in October.

The form of union is federal, in that not all functions are transferred to a central body, at least not at the outset. The pension boards of the two groups, for example, are to remain independent for at least a time, due in part to legal considerations. Each individual church, moreover, and each group of churches is to be "free to retain and develop its own form of expression." Discussions of union have also taken place between commissions of the Congregational and of the Christian Churches with a Commission of the Universalist General Convention. At present, however, their emphasis is on closer fellowship and larger comity rather than upon actual union.

(2.) Reformed-Evangelical Synod - United Brethren

A plan of union, drafted in February of this year, designed to merge the Reformed Church in the United States, the Church of the United Brethren in Christ and the Evangelical Synod of North America, has already come before the highest governing body of each of the three denominations. The Plan of Union accepts "the doctrinal standards of these churches as in substantial agreement" and sets forth a simple statement of faith which is regarded as in harmony with those doctrinal standards.

In May, the Reformed Church in the U.S. approved the proposal and provided for the appointment of a special committee which shall have authority to refer the plan to the several Classes for their consideration, if deemed advisable, and also to call a special meeting of the General Synod for further action. In October, the Evangelical Synod of North America gave full approval and authorized its general officers to call a special meeting of the General Conference to be held at the same time and in the same city with possible assemblies of the other two bodies. The General Conference of the United Brethren, while



expressing sympathy with the proposal in principle, deferred definite action, on the ground that more time should be taken to acquaint the rank and file with the plan. A special commission, however, was created to give continued consideration to the project, and was given authority to convene an extra session of the General Conference if the time should be deemed ripe for further action before the regular quadrennial session in 1933.

(3.) Presbyterian-Reformed

Within the Presbyterian-Reformed circle several proposals of union are in various stages of progress.

The Presbyterian Church in the U.S. (Southern) and the United Presbyterian Church have under consideration the draft of a plan for organic union. The General Assembly of the Southern Church last May approved the Basis of Union and sent it down to the Presbyteries, by which the final decision must be made. The United Presbyterian General Assembly, while approving the proposed Basis, did not feel that the time had yet come for sending an overture to the Presbyteries on the subject. The committee in charge of negotiations was accordingly authorized to continue its work.

Between the Southern Presbyterian Church and the Synod of the Associate Reformed Presbyterian Church there is a further movement for closer relationship and possible union.

The Presbyterian Church in the U.S.A., at the meeting of its last General Assembly in May, directed its Department of Church Cooperation and Union to enter into negotiations with the Reformed Church in America, the United Presbyterian Church and other Presbyterian or Reformed bodies, looking toward organic union. The United Presbyterian Church responded by instructing its committee to enter into conference on the subject. The Reformed Church in America, at the meeting of its General Synod in June, took action which moves definitely in the direction of union with the Presbyterian Church in the U.S.A. In the coming January, the Presbyterian Church in the U.S.A., the Southern Presbyterian



Church, the United Presbyterian Church and the Reformed Church in America will through their representatives, examine seriously the whole question of a Presbyterian-Reformed union.

(4.) Methodist-Presbyterian

At the General Conference of the Methodist Episcopal Church in 1928 a desire to consider union with the Presbyterian Church in the U.S.A. found official expression. The General Assembly of the Presbyterian body has authorized its Department of Church Cooperation and Union to carry on friendly conferences on the subject. A friendly response was also made to the resolution of the General Convention of the Protestant Episcopal Church in 1928, proposing a consideration of union with the Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S., the Methodist Episcopal Church and the Methodist Episcopal Church, South.

(5.) Baptist-Disciples

At the Northern Baptist Convention last June and at the International Convention of the Disciples of Christ in August, a report favorable to the consideration of a closer unity between these two bodies, especially emphasizing a united program in their missionary and educational work, was presented as the formulation of a joint committee made up of Baptists and Disciples. The Baptist Convention, without expressing a judgment on the proposal, continued its committee and it is the expectation that the matter will be discussed at the next convention. The Disciples approved the report.

## II. In Other Lands

In several countries outside of the United States movements have lately been or are being consummated for the union of separated branches of the same denominational family.



## 1. Uniting Separated Branches of One Family

On October 2, last, the Church of Scotland and the United Free Church, both Presbyterian, came together again as a single body after a disruption dating from 1843. The separation arose over the question of the relation of Church and State, the group subsequently known as the Free Church insisting on no state interference in church affairs. In 1900, the Free Church and the United Presbyterian Church merged in the United Free Church. The conditions which led to the original disruption no longer prevailing, the breach has at last been healed.

The efforts for uniting three bodies of English Methodists - the Wesleyans, the United Methodists and the Primitive Methodists - which have been in progress for several years, are now believed to be approaching final fruition. The proposal was approved by the last of the three groups in 1928, and the Enabling Act has this year been passed by Parliament.

For a considerably longer period there have been in the Orient important illustrations of the union of separated branches of the same denominational family. In Japan, for example, the Christians of the Presbyterian and the Reformed bodies ~~from~~ <sup>form</sup> the Church of Christ in Japan. All branches of Methodism in Japan similarly constitute a single church. In India the Lutherans are united.

## 2. Uniting Widely Separated Bodies

Of more far-reaching significance, because including denominations widely separated, are the following instances of unions either achieved or seriously under consideration.

### A. Canada

The union of the Methodist, the Congregational and the Presbyterian bodies in Canada in the United Church of Canada (though without the assent of a minority of about thirty per cent of the Presbyterians, who constitute a continuing denomination) is too well known to call for extended explanation.

Consummated in June, 1925, the union provides for the organization of the Church



into presbyteries, conferences and a General Council - following, in the main, a Presbyterian policy. Its statement of faith includes the essential points in the doctrinal standards of the three bodies.

#### B. China

For two years, there has been in existence "The Church of Christ in China," a union of sixteen denominational groups, representing the fruit of missionary effort by churches of the United States, Canada, England, Scotland, Ireland and New Zealand. Coming into being in October, 1927, it now brings together in one body the following denominations: Presbyterians, Reformed, Congregationalists, Evangelicals, United Brethren and the English Baptists.

Perhaps the most noteworthy feature is the inclusion of the Baptist group, since this is the first time that Baptists have united with non-Baptist bodies.

The Church of Christ in China has about 112,000 communicant members. No attempt has been made to draft a complete creed and "provision is made whereby those who so desire may retain their old creedal statement." The brief articles of faith in the constitution are as follows:

"Based on the principle of the freedom of formulating her own faith, the bond of union shall consist:

"In our faith in Jesus Christ as our Redeemer and Lord on whom the Christian Church is founded; and in an earnest desire for the establishment of His Kingdom throughout the whole earth.

"In our acceptance of the Holy Scriptures of the Old and New Testaments as the divinely inspired Word of God, and the supreme authority in matters of faith and duty.

"In our acknowledgment of the Apostles' Creed as expressing the fundamental doctrines of our common evangelical faith."

Autonomy is given to the local church, with a gradation of church councils from the local congregation to the District Association, the Synod and the General Assembly. In general, the effort has been made to avoid any rigid form of government and to allow much flexibility "in seeking to discover that form of church government



which will most adequately lend itself to Chinese customs, life and thought." Each District Association determines the form of organization within its own area; one association may have a polity along Congregational lines, another along Presbyterian lines, or even (conceivably) along Episcopal lines, so long as the parity of the ministry is maintained.

#### C. The Philippines

According to fragmentary information received up to the present time, "the United Evangelical Church of the Philippines" has been formed during the current year by the union of the Presbyterians, the Congregationalists and the United Brethren in the Islands. The process of union has been facilitated by the fact that, as a result of careful comity arrangements agreed upon before the missionary occupation of the Philippines, separate territories had been assigned to the respective groups.

#### D. India

If the plan of church union proposed for South India should be consummated, it would be the first union combining churches that emphasize the tradition of the undivided Church with churches that emphasize the heritage of the Reformation. To state the situation more precisely, the South India proposal contemplates a union between the Anglican Church, on the one hand, and the Methodist, Presbyterian and Congregational groups, on the other.

The path for such an epoch-making union was prepared more than twenty years ago by the formation (in 1908) of the South India United Church, itself a union of the Presbyterian, Reformed and Congregational bodies in that area, growing out of American, English, Scottish, Canadian and Irish missions. Subsequently, the congregations of the Basel Mission entered the united body. The new plan for a much wider union would provide for the merger of this United Church of South India with the Church of England in India and Ceylon and the Provincial Synod of the Wesleyan Methodist Church.

The "proposed Scheme of Union," originating at an informal meeting in 1919, took final form at a meeting of a joint committee, representing all the interested churches,



in March, 1929, and is now before the official governing bodies of the respective eccleesiastical groups for their approval or disapproval.

The essential points in the plan are as follows:

- (1.) The Holy Scriptures, the Apostles' Creed and the Nicene Creed constitute the basis of faith.
- (2.) The historic episcopate in a constitutional form is accepted; that is, bishops will be elected by the Church and their powers defined in a written constitution. It is agreed that there is no intent "to imply, or to express a judgment on, any theory concerning episcopacy.
- (3.) It is the "intention and expectation" of the uniting churches that eventually all ministers will be episcopally ordained; but for a period of ~~the~~ thirty years all ministers ordained in any one of the churches shall be "received as ministers of the United Church," if they accept the basis of union; with the understanding, however, that a minister not episcopally ordained shall not be transferred to, or minister temporarily in, a congregation accustomed to an episcopally ordained ministry without the unanimous consent of its communicant members.
- (4.) Bishops will be episcopally ordained, but at the first service of consecration (at which the union will be inaugurated) the Anglican bishops and the ministers of the South India United Church and of the Wesleyan Church shall lay hands on the heads of the new bishops, "thus conserving for the United Church the traditions held by each of the uniting bodies," and expressing a mutual recognition of the equality of the ministry of the several churches.

The union, if ratified, would bring into the one church over 448,000 baptized Christians, with additional adherents bringing the total constituency up to nearly 740,000.

The Syrian Christians in South India, known as the Mar Thoma Church because of the tradition that it was founded by the Apostle Thoma, expressed an interest



in the union in the earlier stages and representatives of that group shared in drafting the first memorandum on the subject. No further action, however, has been taken by that body, so, for the present at least, it is not included within the scope of the negotiations.

The proponents of the plan express the hope that a similar union may evolve in Northern India (in which the present United Church of Northern India, comprised of Presbyterian and Congregational groups, would doubtless play an important part) and that it might then prove easily practicable to bring the Southern and the Northern bodies into an All-India United Church.



## COOPERATION IN LOCAL AND STATE AREAS

Church federation in the strictest sense of the word began in local communities. The Christian League of Methuen, Massachusetts, is said to be the oldest existing church Federation, having been organized in 1887. Thirteen years before the Federal Council was organized, the New York City Church Federation came in to being-- in 1895, followed by Hartford in 1900, Los Angeles in 1905, Chicago and Portland, Maine in 1907. In 1901, the Massachusetts Federation of Churches was organized, the first to bear that name though the International Commission of Maine was initiated in 1890.

When the Federal Council was organized in 1908, its Constitution stated that one of its objects should be "to assist in the organization of local branches of the Federal Council to promote its aims in their communities." This was taken seriously by the Council in its early days as constituting a major task of the Council and the country was divided into districts with District Secretaries for the purpose of organizing state and local councils of churches. It was soon discovered that the ground was not yet ready. The Council had no sufficient program as yet through which it might give these organizations the help that they needed. For this reason, this method was discontinued and in 1912, a Commission on State and Local Federations was appointed which carried on successfully until 1925. The work is now under the direction of a General Secretary related directly to the Administrative Committee, the work being given immediate supervision by a Committee on Extension. An Associate General Secretary, located in Chicago, is engaged primarily in extension.

At the Quadrennial Meeting of the Council in 1928, it was voted that "extension of local federation be made a major feature of the Council's policy for the coming quadrennium."

Local Church Federations or Councils of Churches, as they are now commonly called, are organized with the help of the Federal Council under the following principles. In the strict sense of the word, they are not, as the Constitution states, "branches" of the Federal Council. A local Council is an autonomous body. It has not external official relations with other Councils, local, state or national. A Council of Churches is the churches themselves as churches consulting and cooperating officially through



accredited delegates for all accepted common tasks. These organizations do not recognize any superior ecclesiastical authority. As in the Federal Council, so in the local Councils, the integrity of each participating body is fully safeguarded.

It has always been difficult to make any satisfactory report as to the number of local Councils of Churches in existence and it is scarcely less difficult to report on State Council. There is the question, to begin with, of defining a Council or Federation of Churches. Moreover, the mortality rate has been very high, particularly in the case of councils that have not been able to provide for paid executive leadership. The Commission on State and Local Councils of Churches, in 1914, issued a directory containing the names of 134 federations, 21 of which were state federations, 97 city federations and 16 county federations. Most of the state federations reported had a more or less nominal existence and this was also true of the city federations in the smaller communities. Less than half of the whole number reported are known to have any active existence today.

The Home Missions Council of Montana which has just observed its tenth anniversary by taking the first steps toward becoming a State Council of Churches has done conspicuous work in comity by allocating responsibility to one or more communions for one hundred seven different areas covering the entire state.

The present roster of State Federations on record in the Federal Council offices are as follows: those having paid executive leadership--California, Connecticut (part-time) Massachusetts, New York, Ohio, Pennsylvania. In addition, Maine has an Inter-denominational Commission with a continuous existence since 1890. The following states report Councils of Churches without paid executive leadership: Kansas, Michigan, Minnesota, New Hampshire, New Jersey, Oklahoma, South Dakota. Home Missions Councils, also without paid executive leadership, are reported from the following: Alabama, Northern California, Colorado, Georgia, Idaho, Kentucky, Montana, North Dakota, Oklahoma, Oregon, Tennessee, Utah, Western Washington, Wisconsin, Wyoming.

The number of city Councils of Churches with paid executive leadership has not greatly increased within recent years though the work of existing Councils has been



considerably extended with increased staffs and budgets. An important development which has taken place in at least a score of cities is unifying the work of the city Council of Religious Education with the Council of Churches. The budgets for 1929 aggregated \$753,926 (plus) for forty-four city Councils.

The situation at this date is as follows: Councils with full-time, paid executive leadership (or office secretary) are: Fresno, Long Beach, Los Angeles, Sacramento, San Francisco, Hartford, Wilmington, Washington, Atlanta, Chicago, Indianapolis, Baltimore, Boston, New Bedford, Detroit, Duluth, Minneapolis, Kansas City, St. Louis, Omaha, Paterson, Trenton, Brooklyn, Buffalo, New York, Rochester, Cincinnati, Cleveland, Dayton, Toledo, Youngstown, Portland, Oregon; Erie, Philadelphia, Pittsburgh, Milwaukee, Portland, Maine. Councils with part-time paid executive leadership: Oakland, New Haven, Springfield, Ill.; Wichita, Louisville, Brockton, Columbus. The work of these city and state organizations is integrated not only through the Federal Council but also through an Association of Executive Secretaries of Councils and Federations of Churches which meets for the greater part of a week annually in June.

It is harder to report concerning the Council of Churches under volunteer leadership. At the present time, there are known to be eighty-eight that have reported their organization to the Federal Council offices. There is a considerable number, probably a very large number, of communities that have no organization that can be defined as a Council of Churches which nevertheless are doing extensive interchurch work through other organizations such as the Councils of Religious Education or Sunday School agencies; Federations of Women's Societies; Men's Church Leagues; Young People's Inter-Church organizations. The Young Men's Christian Association and the Young Women's Christian Association, although in no sense interchurch organizations, frequently lead the churches of their communities in interchurch programs.

More significant perhaps than any of these are the interdenominational ministers' associations which have grown up everywhere through no national promoting campaign but in response to the felt needs of the community for interchurch relations and activities. Probably the great part of these ministers' associations have passed beyond the stage of being mere fraternal fellowships and are leading in a variety of



interchurch activities. The Federal Council is now enrolling these ministers' associations and recognizing them in place of Councils of Churches as local units of interchurch cooperation.

A list of activities carried forward by interchurch organizations of these various types includes the following: Promotion of Church Rally Sunday; Union Open Air Service in summer; Pre-Easter Week Observance; Armistice Sunday observance; monthly union services; Evangelism; Religious Education; Moral Welfare; World Peace Education; Sabbath Observance; Law Enforcement; Comity; union Thanksgiving services; Good Citizenship and civic betterment; Teacher Training School; High School Chapel Service; State Orphan's Home Chapel Service; Religious and Industrial Surveys; Social and Civic Reforms; union Memorial Sunday service International Justice and Good Will; Social Service; Race Relations; regular church services supplied at eleemosynary institutions; church loyalty campaign; visitation evangelism campaign; noon-day Pre-Easter services.

Another development in local areas in which this Committee may be interested finds expression in the united or community churches. This movement represents something that goes beyond cooperation and seeks to develop a single church organization that will include members of many denominations or merge denominational churches in unified organizations.

"United Churches", by Elizabeth R. Hooker, on the basis of a study conducted in 1924 by the Institute of Social and Religious Research reports 977 of these churches exclusive of those in the southern states and Missouri. Archer B. Bass in the "Protestantism in the United States", page 169, reports 1293 such churches in a list submitted to him by the Community Churchman. These were classified as follows: undenominational or union churches - 395; federated churches - 390; denominational community churches - 424; with 83 undesignated. The states reporting the largest number are Massachusetts - 136; Ohio - 95; California - 77; Washington - 73; Iowa - 71; Illinois - 71; Vermont - 67; New York - 64.

The various types of community churches are probably well understood. The



federated type usually involves distinct denominational units, each with its own church roll, Board of Trustees and contact with denominational Boards. They unite in the support of one Pastor and a single service of worship and in the conduct of the Sunday School. They provide for traditional differences involving membership, baptism and other distinctive practices and convictions. The undenominational united churches are those which seek "to function for the whole community into which may come every variety of faith and experience but which are independent of all other ecclesiastical organizations". They usually arise through the initiative of individual members of several denominations. They naturally have a broad basis of membership leaving questions as to the form of baptism and in some cases even the question of baptism itself to the personal conviction of the individual. The denominational type of community church is one that seeks to serve the entire community, making no distinctive denominational condition of membership but keep<sup>ing</sup> an ecclesiastical connection with some one denomination. Miss Hooker reports a fourth type of united church which she characterizes as affiliated. It is "a church related to a denominational body for certain specific purposes but independent of it in all other respects". It is thus seen to be a modification of the denominational community church.



Interdenominational Bodies and Their Relation  
to the Federal Council

There are about twenty-five organizations, more or less recognized by the churches, of an interdenominational or undenominational nature. Some of them are entirely voluntary and independent while others have approval by resolution of some of the Christian communions and others are in some degree generally accepted on the basis of their practical service. They all claim more or less to represent the churches and they have one element in common, namely, that they all look to the churches for moral and financial support.

The more significant of these bodies, so far as this discussion is concerned, are those which are composed of boards or departments of the communions or which by common consent are regarded as distinctively representing particular aspects of the work of the churches.

In their relationship to the Federal Council, these bodies are known as affiliated, cooperative or consultative agencies.

Those designated affiliated bodies are organizations which are made up of the boards or departments of the several denominations.

The relationship with the Home Missions Council and the Council of Women for Home Missions while not organic and while these bodies maintain full autonomy, is especially close, the offices being associated in the same building and some work being done by joint committees. The Executive officers of these two bodies are members of the Secretarial Council of the Federal Council. One of the joint committees is with the Community Church Movement.

An agreement has just been completed between the Federal Council and the International Council of Religious Education by which the International Council is to cooperate with the several departments of the Federal Council, through the Federal Council's Secretary for Christian Education, in incorporating so far as possible into the regular church school curricula the interests for which the Federal Council is working. The problem of relating the state and local councils of churches and the similar councils of religious education is now under consideration by both bodies.

The other affiliated bodies are the Council of Church Boards of Education,



The Federation of Woman's Boards of Foreign Missions of North America and the United Stewardship Council.

The Cooperating bodies are those generally approved and sustained, although not constituted by the churches, namely, the American Bible Society, the National Council of the Young Mens Christian Associations and the National Board of the Young Womens Christian Associations.

Those known as consultative bodies, thus termed by their own preference, are the Committee on Reference and Counsel of the Foreign Missions Conference of North America, the Student Volunteer Movement and the Committee on Cooperation in Latin America, these three bodies being closely coordinated between themselves and occupying offices together.

There has been some informal conference concerning relationship between the Federal Council and the National Council of Federated Church Women, and at certain of the young people's conferences the proposal has been made that the several national young people's organizations ought to have some collective relationship with the Federal Council.

With the exception of the Home Missions Council, the Council of Women for Home Missions and the International Council of Religious Education, the relationship of these organizations with the Federal Council consists almost entirely in the fact that they all elect corresponding members to the Administrative Committee and that their representatives serve on the commissions and departments of the Federal Council.

Their relationship with the Administrative Committee is under the following section of the Constitution of the Federal Council:

"Corresponding members of the Administrative Committee may be nominated, one each, by agencies of organized Christianity which by action of the Executive Committee may become enrolled as in affiliation, cooperation or consultative relations with the Council."

There is no reciprocal relation on the part of these bodies except with the Home Missions Council and the Council of Women for Home Missions, consisting of joint committees with the Federal Council and by invitation of the Home Missions Council, the inclusion of certain members of the Federal Council in its membership.



The National Council of Young Men's Christian Associations and the National Board of the Young Women's Christian Association and also the Foreign Missions Conference of North America invite representative members of the Federal Council to their Annual Meetings as friendly visitors or corresponding members.

These present relationships are by no means without value. The responsible members of these organizations contribute to the meetings of the Administrative Committee, helping to prevent duplication or overlapping and these members receive information which is doubtless of value in shaping their own programs. The advice of such members to the Federal Council is very helpful in many ways. Moreover, the arrangement does give the Federal Council an Administrative Committee which is to a considerable degree representative of all our Protestant agencies. It is decidedly one-sided, does not constitute any effective unity and thus we have no one body which considers all phases of the work of the Churches. With the exception of the Home Missions Council and the Council of Women for Home Missions there is no regular consultation between the secretarial staffs of these bodies. They are often found acting independently on great national or world problems as well as upon the internal problems of the churches. These interdenominational organizations are often considering much the same questions as the Commissions and departments of the Federal Council, without any other mutual consultation than what may come incidentally from the presence of members of these bodies on the commissions of the Federal Council, where they have full voting privilege.

So far as the work in the field is concerned, there are pressing problems calling for coordination. There is little doubt but what the local church federations and local churches would desire a more effective relationship between these several national bodies and a more united approach to the community.

✓ As the cooperative movement is becoming worldwide, the same problem is illustrated by the Continuation Committee of the Universal Christian Conference on Life and Work and the International Missionary Council both of which are world organizations representing the interests of the churches, many of which are common to both bodies, while up to the present time they are pursuing their way without mutual



consultation,-with one single exception, namely, in the relations of the new research bureau of the International Missionary Council with the International Christian Social Institute at Geneva. Indeed, the number of international Christian movements is becoming a problem.

It frequently happens that when a new problem arises a new organization is instituted. This is illustrated in the recent movement for friendly relationships with the Eastern Churches. A new body has been formed called the Committee on Cooperation which includes the Committee of the Federal Council concerned with the Eastern Churches, several of the missionary boards working in these areas and other interested agencies.

On the other hand, it is gratifying to record a significant merger. The American Section of the Continuation Committee of the Universal Christian Conference on Life and Work has merged with the Federal Council and its departments having the same interests, thus forming the Commission on Relations with Churches Abroad of the Federal Council.

It should, of course, be said that there is considerable identity of personnel in these agencies, they hold frequent informal conference and occasionally official conference on important issues, cooperate in each others tasks and their influence in important issues is often cumulative. There is some duplication, however, and there is not as much cooperative thinking and planning as is desirable. The border lines between these bodies are very broad and they inevitably occupy much common ground.



*John W. Langdale*  
**FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA**

(INCORPORATED)

Northern Baptist Convention  
National Baptist Convention  
Free Baptist Churches  
Christian Church  
Churches of God in N. A.  
(General Eldership)  
Congregational Churches  
Disciples of Christ

Evangelical Church  
Evangelical Synod of N. A.  
Friends  
Methodist Episcopal Church  
Methodist Episcopal Church, South  
African M. E. Church  
African M. E. Zion Church  
Colored M. E. Church in America

Methodist Protestant Church  
Moravian Church  
Presbyterian Church in the U. S. A.  
Presbyterian Church in the U. S. (South)  
Primitive Methodist Church  
Protestant Episcopal Church  
National Council of the (Cooperating Agency)

Reformed Church in America  
Reformed Church in the U. S.  
Reformed Episcopal Church  
Seventh Day Baptist Churches  
United Brethren Church  
United Presbyterian Church  
United Lutheran Church  
(Consultative Body)

NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: Fedcil

Telephone: Gramercy 3475

January 12, 1929

14 1929  
Dr. Robert E. Speer  
156 Fifth Avenue  
New York, N. Y.

My dear Dr. Speer:

As a member or co-opted counsellor of the Committee, you will find enclosed three successive documents upon which our discussions are based.

Will you kindly give earnest consideration to these documents and send to me, at 150 Fifth Avenue, New York City, such changes as you think ought to be made in the last document to further our mutual interests and safeguard the responsibility of the Federal Council? It is desired that these suggestions reach me in time that in cooperation with Dr. Ashworth a report may be formulated and presented at a meeting to which you are called on Wednesday, January 23rd, at 12:30 at the Aldine Club.

Faithfully yours,

*John W. Langdale*

John W. Langdale

Chairman, Sub-Committee of the  
Administrative Committee

JWL AB

enclosures



I. ORIGINAL PLAN PRESENTED TO THE ADMINISTRATIVE COMMITTEE IN THE SPRING OF 1928.

MEMORANDUM REGARDING PLANS OF RE-ORGANIZATION AND  
UNIFICATION OF THE AMERICAN CHURCH AGENCIES  
COOPERATING IN WORK ABROAD

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- I. The Continuation Committee of the Stockholm Conference is recognized as the primary agency in bringing together the churches of the world on the basis of their practical work.
- II. The Continuation Committee of the Stockholm Conference is made up of representatives chosen in due proportion from the five sections: The American, the British, Continental European, the Eastern Orthodox Churches, and the Churches in Other Lands.
- III. Any plan looking toward the unification of the American church agencies cooperating in church work abroad should parallel the movement abroad to integrate all activities about the Continuation Committee of Life and Work.

It is therefore proposed that the American Section of Life and Work be enlarged so as to include not only the members and constituencies of which it is now composed, but also the Federal Council's Commission on Relations with Religious Bodies in Europe, its Committee on Relations with Eastern Churches, and the American Committee of the Central Bureau for Relief of the Evangelical Churches of Europe.

The American Section so constituted and enlarged shall, in accord with the constitution and general practice of the Federal Council be designated by it as its Commission on International Church Relations. In order that the American Section be given full status as a Commission, it would be necessary to take such steps with the denominational bodies as are needed to regularize the action.

- IV. The American Section will continue as at present its relationship as an integral part of the Continuation Committee of the Stockholm Conference and in its international church work will function through it. In America the American Section will function through the Federal Council in the same way as any other Commission of the Council, and will have in charge all work being done in America relating to the churches and their affairs outside of the United States.
- V. Inasmuch as the Continuation Committee of Life and Work has recognized the World Alliance as its official agency in dealing with all questions relating to international justice and goodwill, the American Section of Life and Work will give to the American branch of the World Alliance the same recognition.

The Commission on International Justice and Goodwill of the Federal Council of Churches will continue as at present to represent its own constituency, and in working in and through these twenty-eight communions will direct and lead them in a campaign of education on behalf of international goodwill and world peace. The division of responsibility between the American section of the World Alliance and the Commission on International Justice and Goodwill will be a matter of further conference.

As a basis for arriving at this division of responsibility, certain principles are suggested in the appended foot note, (See \* below)



- VI. The scope of the work of the American Section of Life and Work will be the same as that of the Continuation Committee itself. The sphere of activity of the Continuation Committee would, however, have to be enlarged so as to include such interests of the Central Bureau, the Commission on Relations with Religious Bodies in Europe and the Committee on Relations with Eastern Churches as are not now covered by any of the existing committees of Life and Work.
- VII. There will be a unified treasury in America and a unified budget. Funds for work abroad will be disbursed through the central treasury of the Continuation Committee of Life and Work.
- VIII. The American Section of Life and Work will need to elect two coordinate secretaries, one to have charge of the work in America and the other the work abroad.
- IX. It is obvious that the entire program as here outlined cannot be made operative at once. It would seem wise, therefore, to agree upon a general basis of action and let the plans develop as the work proceeds.

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\*The following suggestions are advanced to serve as the basis for cooperation between the American Section of the World Alliance and the Commission on International Justice and Goodwill of the Federal Council:-

- (1) The American Section of the World Alliance, being a part of an international body, will be responsible for securing the cooperation of the Churches of other lands in the work for world peace. It will also be recognized as the agency through which correspondence with such Churches abroad should be maintained, both in regard to general program and specific projects.
- (2) The American Section of the World Alliance will be asked to draw up the general policy and program in behalf of world peace, to be offered to all religious bodies as a suggested platform on which they may base their own activities, such a general policy would be determined upon at the annual meeting of the Alliance, or in the case of emergency, by its Executive Committee.
- (3) Arrangements should be made whereby the Federal Council's Commission on International Justice and Goodwill should have adequate representation both at the annual meeting of the Alliance and upon its Executive Committee. Also the personnel of the Commission on International Justice and Goodwill of the Federal Council should be adjusted so as to include in its membership adequate representation from the Executive Committee of the World Alliance. Also, the executive staff of such organization should be asked to attend the meetings of the other body, ex officio.
- (4) It is believed that with an interlocking membership of the governing bodies and mutual recognition of the privileges of the executive staff, it would be possible to draw up a division of responsibility along functional lines on the basis of the agreement drawn up by representatives of the World Alliance and the Federal Council in June, 1923, and to put it into effect.



C O P Y

UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK

Continuation Committee

70 Fifth Avenue

New York City

October 17th, 1928.

Rev. Charles S. Macfarland, D.D.,  
105 East 22nd Street  
New York, N.Y.

My dear Dr. Macfarland,

The members of the American Section of the Stockholm Conference who attended the Committee Meeting in Prague in August held a number of informal discussions regarding the reorganization of the American Section.

A plan was finally agreed upon which was then presented to the Continuation Committee by Bishop McRae in behalf of the American Section as its report. A copy of this report is included herewith.

It was further agreed that the American members should meet upon their return to America and discuss ways and means by which this plan, with such modifications as may need to be made, could be made effective; and the agreements reached at Prague, which are now a part of the Minutes of the Continuation Committee, be incorporated into a new and permanent body to be known as the American Section.

After consultation with the Chairman of the American Section, Dr. Cadman, on his request I take pleasure in inviting you to a luncheon at the Aldine Club on Monday, October 22nd at one o'clock, at which time this memorandum will be considered as the agenda of the meeting.

Will you kindly send in your acceptance as soon as possible?

Sincerely yours,

( signed ) HENRY A. ATKINSON



II. THE REPORT OF THE AMERICAN MEMBERS  
OF THE  
CONTINUATION COMMITTEE OF  
THE UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK

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The American members of the Continuation Committee held a number of meetings during the year and were fortunate in having with them upon these occasions additional persons drawn from the group that attended the Stockholm Conference, as well as representatives from the Federal Council of the Churches of Christ in America.

In America, as in other countries, there is more or less confusion and difficulty in establishing an efficient body with which the Continuation Committee can deal, that is, at the same time representative of the churches, responsible for appointing the American members on the Continuation Committee, able to provide for the American quota of the International Budget and carry out in the United States the tasks that are laid upon the American Section by vote of the Continuation Committee.

It was understood at Stockholm that the members appointed on the Continuation Committee should serve only until some means could be devised by which they or their successors should be selected or appointed by the churches in the various countries. It is only fair to say, however, that following the minute passed in the Conference at Berne most of the American members of the Continuation Committee were approved or their election to the Committee sanctioned by the communions which they represent, so that while the American members of the Continuation Committee cannot be said to be elected directly by the churches, at the same time, with possibly two exceptions, they are the official representatives of their Communions, and as such may act with as much authority as any group is likely to be granted. It must be fully recognized that no thirteen persons selected out of the church constituency of America can adequately represent all the Communions. The Federal Council of Churches is the most representative of any federated body, having in its membership twenty-eight of the leading communions of America.

At the end of the war new and heavy responsibilities were laid upon the Churches of America, and as there was no world organization such as the Stockholm Conference to which they could look for help and cooperation in order to meet these responsibilities, they naturally turned to the Federal Council. This body has proved itself to be most helpful and through its Commission on relations with European Churches and its Commission on Relations to the Eastern Churches, has made itself well-known. The Federal Council was instrumental in establishing the Central Bureau of Relief, and although this organization now carries on its work independently, it is in a measure dependent upon the cooperation and help which the Federal Council gives, including provision for secretarial oversight and office expenses.

With the creation of the Life and Work movement a new situation developed and now the Federal Council of the Churches of Christ will find its task completed in proportion as the Continuation Committee of Life and Work is able to project itself into the life of America.



There must be some effective organization in the United States that can adequately represent the churches abroad and will make this work its supreme task. The proposal that the Federal Council assume complete responsibility for this work cannot be accepted, for the Federal Council is in the first place wholly an American institution. Its job is in the United States. In the second place, it is not completely representative of American Protestantism. As several of the most influential Churches are not represented, it cannot adequately act on behalf of the total Protestant Church life of the United States. Therefore, the American members of the Continuation Committee have under consideration a plan by which a new body will be created, to be known as the "American Section of Life and Work."

This body will be composed of three types of membership. First, a group appointed by the Federal Council of the Churches; second, representatives from those Communions that are a part of the Life and Work movement, but are not constituent members of the Federal Council; and third, representatives elected to membership in the American Section either with the Federal Council or the Life and Work movement.

This body, when so constituted, will represent the total life of the Protestant Churches of America and will elect from its personnel the members of the American Section of the Continuation Committee of the Stockholm Conference.

Its chief task will be to make known the ideals and give effect to the work of the Stockholm Conference in America. To it all interests relating to the churches outside of America will be referred. It will, in effect, become the ecumenical agency of the American churches.

This new body will be very closely related to the Federal Council of the Churches and will be recognized by the Council as its Foreign Department. As all foreign work of American Protestantism will be under its control and carried out through its direction, it will set up such committees as may be needed:

1. - A Committee on Relation to Churches and Church Bodies in Europe which will take the place of the present Commission of the Federal Council bearing this title.
11. - Its Committee on Relations with Eastern Churches which will take over the tasks of the Federal Council's Commission of this name.

The Federal Council will be asked to transfer the work of these Commissions to the American Section of Life and Work. It is taken for granted that the total personnel of these Commissions will be brought into the Life and Work movement, so that there will not be any very great change except in so far as the new body may devise new methods of approach to the problems that it faces.

For administrative purposes the American Section of Life and Work will function through the Federal Council. It will be necessary for the American Members of the Continuation Committee and a Committee appointed by the Federal Council to confer upon ways and means and devise a plan by which the two organizations can function together. This plan must guard the complete autonomy of the American Section of Life and Work, and at the same time it must be made to harmonize with the constitution and precedents established by the Federal Council itself.



At one of the meetings of the members of the American Section a most important discussion took place regarding the question of the method of procedure in getting the work of the Stockholm Conference done in America, until such time as this larger body could be created. It was pointed out by the General Secretary and other officials prominent in the Federal Council, that inasmuch as the Council has an efficient department of research and a strongly officered and highly efficient department of social service, it would not be wise to attempt to duplicate those agencies, even if the effort should succeed, and upon the vote of the Committee and at the invitation of the Federal Council, the American members of the Continuation Committee agreed to commit to the Federal Council's Commission on Social Service and its Bureau of Research the question of relationships and functions in connection with the International Social Institute and the Bureau of Research at Geneva. Inasmuch as it was stated in this meeting that the Secretary of the Institute is really the Secretary of the European Bureau of Relief, and that his services were made possible primarily by the Federal Council, it was logical that this arrangement should be consummated. The plan has worked out well and last year Mr. Johnson's visit was helpful in clearing the ground for the establishment of these international institutions, and, as will be reported in this meeting, Dr. Tippy has rendered splendid service in establishing the Institute and Bureau of Research, and has been of great value in providing it not only with a programme but with the practical means of making possible its proper functioning. The General Secretary, Dr. Macfarland, made a rapid but much appreciated trip through Europe in April and May and met with the Institute Commission in Geneva when he helped in the proceedings.

Certain proposals put forward in the Agenda at this meeting of the Continuation Committee, deal with the questions involved in these discussions of relations in America. It is proposed to recommend the establishment of some body in each country with authority enough to make its work effective and representative of the churches in the broadest sense of the word. A plan will also be proposed for coordinating the international bodies that are working more or less in the same field.

Those of us who are intimately related to the work of the Continuation Committee of the Stockholm Conference and know in great detail, not only the history but the present situation of the Churches of Europe as well as of America, feel that some great and worth while purpose can be achieved if there can be brought about a better coordination of the work of churches throught the world.

A request has been received by the American members of the Continuation Committee to appoint a deputation or a committee to attend its quadrennial meeting which is to be held in December of this year, and which will mark its twentieth anniversary.

The American members take pleasure in presenting this invitation and trust it will be accepted.



### III. PRESENTED TO THE ADMINISTRATIVE COMMITTEE IN NOVEMBER, 1928

#### REPORT ADOPTED BY THE JOINT COMMITTEE

Representing the Federal Council of Churches and the American Section on Life and Work, at its meeting, November 22, 1928, to consider a plan for the coordination of the relationships of their respective bodies.

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The American members of the Continuation Committee on Life and Work held a number of meetings during the year and were fortunate in having with them upon these occasions additional persons drawn from the group that attended the Stockholm Conference, as well as representatives from the Federal Council of the Churches of Christ in America.

In America, as in other countries, there is more or less confusion and difficulty in establishing an efficient body with which the Continuation Committee can deal, that is, at the same time representative of the churches, responsible for appointing the American members on the Continuation Committee, able to provide for the American quota of the International Budget and carry out in the United States the tasks that are laid upon the American Section by vote of the Continuation Committee.

It was understood at Stockholm that the members appointed on the Continuation Committee should serve only until some means could be devised by which they or their successors should be selected or appointed by the churches in the various countries. It is only fair to say, however, that following the minute passed in the Conference at Berne most of the American members of the Continuation Committee were approved or their election to the Committee sanctioned by the communions which they represent, so that while the American members of the Continuation Committee cannot be said to be elected directly by the churches, at the same time, with possibly two exceptions, they are the official representatives of their Communions, and as such may act with as much authority as any group is likely to be granted. It must be fully recognized that no thirteen persons selected out of the church constituency of America can adequately represent all the Communions. The Federal Council of Churches is the most representative of any federal body, having in its membership twenty-eight of the leading communions of America.

At the end of the war new and heavy responsibilities were laid upon the Churches of America, and as there was no world organization such as the Stockholm Conference to which they could look for help and cooperation in order to meet these responsibilities, they naturally turned to the Federal Council. This body has proved itself to be most helpful and through its Commission on Relations with European Churches and its Commission on Relations to the Eastern Churches, has made itself well-known. The Federal Council was instrumental in establishing the Central Bureau of Relief, and although this organization now carries on its work independently, it is in a measure dependent upon the cooperation and help which the Federal Council gives, including provision for secretarial oversight and office expenses.

With the creation of the Life and Work movement a new situation developed which requires a readjustment of the relations between the Federal Council and the Continuation Committee in order that the international work may be carried on with greater unity and efficiency.



There must be some effective organization in the United States that can adequately represent the churches abroad and which will make this work its supreme task. The suggestion that the Federal Council, as at present organized, assume complete responsibility is deemed inadvisable. Therefore, this Joint Committee of the Federal Council and of the Life and Work Continuation Committee recommends the following plan by which a new body will be created, to be known as the "American Section of Life and Work":

It is proposed that this body shall be composed of three types of membership. First - a group appointed by the Federal Council of Churches; second - representatives from those Communions that participate in the Life and Work movement, but are not constituent members of the Federal Council; and third - individuals elected by this American Section to its membership either from the Federal Council or from those Communions which participate in the Life and Work movement.

This body, when so constituted, will elect from its personnel the members who are to represent it on the Continuation Committee of the Stockholm Conference.

Its chief task will be to make known the ideals and give effect to the work of the Stockholm Conference in America. It shall have general oversight of all such interests relating to the Churches outside America as may be committed to it by mutual agreement.

This new body will be [very closely related to the Federal Council of the Churches and will be] recognized by the Council through its appropriate agencies as its [Foreign Department,] and shall make regular reports to the Federal Council through its Administrative Committee. It will set up such committees as may be needed, including

1. - A Committee on Relation to Churches and Church Bodies in Europe, which will take the place of the present Commission of the Federal Council bearing this title.
2. - A Committee on Relations with Eastern Churches, which will take over the tasks of the Federal Council's Commission of this name.

Under this plan, the Federal Council will transfer the work of these Commissions to the newly appointed Committees of the American Section of Life and Work. It is expected that the total personnel of the existing Commissions will be continued in the membership of these Life and Work committees, so that there will not be any very great change except in so far as the new body may devise new methods of approach to the problems that it faces.

For administrative purposes the American Section of Life and Work will coordinate its activities with those of the Federal Council. Details for carrying out this plan shall be referred to a joint committee appointed by the American members of the Life and Work Continuation Committee and by the Federal Council.

It is noted that, at the invitation of the Federal Council, the American members of the Life and Work Continuation Committee voted to commit to the Federal Council's Commission on Social Service and its Bureau of Research the question of relationships and functions in connection with the International Social Institute and the Bureau of Research at Geneva.



Excerpts from Minutes of Quadrennial Meeting, Rochester, N. Y., December 5-11, 1928

VOTED: That the Report of the Commission on Relations with Religious Bodies in Europe be very heartily approved, with special commendation of the emphasis on the training of leadership.

RESOLVED: That it is the opinion of the Council that material support should still be continued and that the present policy of the Commission in this respect should be followed.

The many messages from Church bodies in Europe give evidence of a fraternal relationship which we trust may deepen with the years. We are especially gratified at the presence of the messengers from the Church Federations of Germany, Switzerland and France.

VOTED: That the report of the Committee on Relations with Eastern Churches be approved; and that its effective work, especially in encouraging the indigenous churches, be approved and continued under the direction of the Administrative and Executive Committees; and that the officers of the Committee be prepared and empowered to send a message from this Council to the Eastern Churches.

VOTED: That the Federal Council at its present sessions appoint a committee to study the whole subject of the scope of its functions and modification of its structure, the committee to report annually its progress to the Executive Committee and finally to the next Quadrennial meeting of the Council.

VOTED: That the following action of the Administrative Committee be approved:

"RESOLVED: That the plan presented by the Joint Committee representing the Federal Council of the Churches of Christ in America and the American members of the Continuation Committee of the Conference on Life and Work has been heard with great appreciation and with a desire that the principle of cooperation may become effective in some accepted form."

VOTED: That the Federal Council, at this Quadrennial Meeting, gives its approval to the principle here involved and refers back to the Administrative Committee for its further negotiations in this matter, through its representatives on the Joint Committee, the procedure required to put that principle into effect, it being understood that in such further consideration and action the constitution and the status of the Federal Council be fully sustained.



Action of the Administrative Committee on December 28, 1928:

VOTED: That the sub-committee appointed by the Administrative Committee prepare a plan for cooperation with the International Continuation Committee on Life and Work and present it to the Administrative Committee for consideration.



*There should be established  
The Department of Relations with  
Churches in other lands (at abroad)*

MEMORANDUM RE CHURCHES OVERSEAS:

This question is approached from the standpoint of the constitutionally representative position of the Federal Council, and it is recognized that simplicity and so far as possible unity in structure and function should be considered:

1. Into this department would be brought the present Commission on Europe and Eastern Churches, and the American Section of the Continuation Committee of the Stockholm Conference, the latter to have defined relations both to the Department and the Continuation Committee as later determined.
2. Many but not all relations of the Federal Council to churches abroad can be expressed through the American Section of the Stockholm International Committee, for example:
  - a Relief measures
  - b Denominational organization overseas
  - c Definite missionary activities represented by the denominational groups in the Foreign Missions Conference.

Provision should be made for including in this department the group constituting the American Section of the Continuation Committee of the Stockholm Conference, with such definitions of status and duties as would at once provide a relationship to the departments and to meet the responsibilities of a unit of the International Continuation Committee in Stockholm.

3. There would be also definite allocation of responsibilities not thus provided for to committees or commissions which cover the responsibilities of the present commissions on Europe and the Eastern Churches, and probably a Committee of Cooperation with the Foreign Missions Conference in matters that pertain to the missionary activities affecting churches in the foreign lands. Careful financial adjustments should be made, the requirements for the department being provided for in the Federal Council budget in such direct or cooperative ways as obtain in other departments or commissions.

4. Communions not represented in the Federal Council should be invited in some way to be determined, to act either in the department, or in any special unit of it, as for instance the American Section of the Commission on Life and Work, with such provisions as would recognize them as independent of the Federal Council, and at the same time as would recognize the limitations of membership and function of the American Section. There would be need of careful study and possible conference to secure the proper basis for this cooperation, since the method of the election of the members of the American Section must be determined and the range



of its duties defined. Whatever is proposed in these particulars so far as they affect the membership in the International Continuation Committee, would be subject to its approval and so far as the Federal Council is concerned, would be confirmed by the administrative or executive Committee. With this department the Commission on Social Service and the Research Department would be expected to cooperate by executive agreements or through supervising of joint committees.

5. Secretarial organization will be set up as required for the department, and its several sections, with a special concern for the proper organization of the American Section of the Continuation Committee.

COMMENTS:

1. The advantages of the above arrangements would be, providing for as much administrative unity as may be consistent with the diversity of function of the groups involved.

2. Definite provision for securing the necessary funds as a properly budgeted obligation of the Federal Council and the churches it represents.

3. Reduction to the minimum of a division of interest where the agencies involved and the objects in view are one in spirit and composed in large part of the same personnel.

4. The provision of cooperative relationship in this great overseas work, without committing the Federal Council to executive activities outside of America, while at the same time its relationship to the overseas work on behalf of the churches is recognized and made effective.

5. The development of National churches in other lands with which inevitably the Christian forces of the United States must be in relations of comity and cooperation, will increase the demand of some such comprehensive organization of the Christian forces of the United States as is contemplated in these proposals.

January 23, 1929.



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YES

December 23, 1920.

Rev. Samuel McGree Cavert,  
105 East 22d Street,  
New York, N. Y.

Dear Mr. Cavert:

I am sorry to have been delayed in returning the draft of the article for the religious press reporting the conference on December 13 but I wanted to suggest inserting in it a brief summary of what Bishop Nicholson and I said at the beginning, in accordance with Dr. Franklin's request that such a summary should be included. I enclose herewith a page or two that might be inserted, as I have indicated on page 2.

You will note that in my letter to Dr. Anderson I call attention to some words which should be omitted on page 8 in reporting the three possibilities which I laid before the meeting on December 13.

Very cordially yours,

Chairman.

RES:M

Enc.



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Insert on page 2 of article for religious press reporting  
the conference of interboard agencies, Dec. 13

Two general statements were laid before the conference, one by Bishop Nicholson and the other by Mr. Speer. Bishop Nicholson said that in his judgment there was need of permanent constructive and successful cooperation between the agencies represented in the conference and between the denominations; that this was possible if too much is not undertaken at first or at once, if the autonomy of the bodies is properly recognized and if all that is constructed is made truly representative of the cooperating bodies and the cooperating denominations; that use should be made to the fullest extent of existing agencies, which should be correlated and related; that we should aim to prevent duplication of effort and that we should clearly conserve and simplify filling in gaps and promoting care for unoccupied fields and aid in the accomplishment of tasks not now cared for by any; that, profiting by the experience of some recent movements, there should be the most careful avoidance of a money campaign in the near future and that work should not be undertaken which was not recognized as legitimate and which was not fully financed; that there should be ample provision for acquainting the Churches and cooperating agencies with facts discovered and results achieved without unwise advertising; that the cooperative work requiring personnel, however small, should have the unqualified confidence of the cooperating agencies.

Mr. Speer said that he believed a strong general feeling existed that there should be some more closer and mutual relations between the permanent cooperative agencies of the Churches. This feeling arose as a result of the good and of the evil of the Interchurch Movement and also of the magnitude of the duties and dangers of the present task of the Churches, from the inevitable inter-relations and independence of the agencies of the



Churches, felt in different degrees in different quarters but real in the case of all; from the pressure of the Churches which are not willing to have their boards or the interboard agencies assume that they represent the full life and responsibility of the Churches; from the need of mutual help and counsel and protection in securing support in adequate presentation of the causes committed to the care of these agencies, in acquaintance with one another's plans, and, lastly, from the sense of what is brotherly and right and Christian. When one went on to consider what plan of closer relations might be wise, Mr. Speer held that it must be such a plan as would meet the needs just outlined and satisfy the Church consciousness, but also it must be a plan that would secure liberty and full freedom of action; it must preserve the traditions and personality of each of the cooperative agencies; it must secure the widest distribution of responsibility; it must avoid the dangers of over centralized authority; it must allow for free experiment and action; it must make room for the spirit of God, for where the spirit of God is there is liberty.



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SECRETARIES

*re: Secretaryship*

December 24, 1920.

President, Clarence A. Barbour, D.D.,  
Rochester Theological Seminary,  
Rochester, N. Y.

My dear Dr. Barbour:

If ever a cry for help in a crucial hour and the appeal of a great opportunity were presented together, I want to present them now. I wish it were possible to talk the whole matter over with you instead of writing, and I have debated whether to refrain from writing, but there are matters of such consequence that it seems to me that I ought to write at once and ask you to hold your decision in suspense until there can be an opportunity to talk the whole matter over. I believe you are coming down for the meeting which Fred Smith is arranging on January 4. Could you not come down on Saturday and spend Sunday and Monday with me, in advance of this meeting, or, if not, can you not come down Sunday night and have Monday here?

The matter of which I want to speak is the secretaryship of the Federal Council. At the meeting of the Council in Boston authorization for such a strengthening of the Council was given, and at the meeting of the Executive Committee immediately on the adjournment of the Council a nominating committee was appointed, which has had several meetings and which cherishes the deepest desire that you should accept.

When we meet we can go over the whole present general situation together, but I think it is fairly set forth in the enclosed report which met with almost unanimous approval at Boston. The Interchurch experience has undoubtedly created a very difficult situation and has left behind it liabilities which it will take a long time for the Churches to clear away, but, on the other hand, it showed the Churches, I believe, in an unmistakable way that if they do not develop wise and efficient forms of co-operation they will have to suffer from unwise and inefficient ventures. The spirit of cooperation is inevitable because it is necessary, and one of the greatest problems before Christianity for the next decade will be the working out of the right forms of expression for it. The longing in many hearts, as I have seen it and heard it expressed in the last few weeks, is pathetic, and I have felt, personally, that one ought to be ready to make almost any sacrifice in order to enable the Church to deal with an issue whose successful handling will mean immeasurably enlarged power and whose neglect will mean the weakening not only of our united effort but of



the life and action of every separate denomination.

There are, of course, those who have no vision now as always, but there are many who see what the great common undertakings are, for which it is absolutely indispensable that provision should be made, in the field of evangelism, of an adequate grappling with the complicated problems of education as related to religious life and Christian faith, of the application of Christianity to social problems within the boundaries and under the principles which the conscience and judgment of the Church will approve, of bringing into relationship the forward moving forces of the denominations in ways that will increase the momentum and power of each through their mutual support, etc., etc. It is a new world of opportunity into which we have come and there is a chance now for serving the Church and the cause of Christ in America such as I believe you and I have not known in our life times before, and that chance is offered beyond a question to the Federal Council.

There is need, however, as everybody recognizes, of new personnel. Dr. Macfarland sees and feels this as deeply as anyone, more deeply I think than most. He is eager for any adjustment that will secure ~~which~~ <sup>what</sup> is indispensable. I know the questions that will be in your mind on this and other points. Will you not hold them open until we can talk the whole matter over when you come down?

I have discussed this with your best friends here, and I think we are all of one mind as to the clear call which we believe God is sending you.

I should wish to write you at very much greater length if there were not the prospect of seeing you so soon, and if there are any special points on which you should like to have me send you information for you to think over before you come down, will you please let me know?

With the earnest prayer and longing that God may bring us together in this service and enable us, hand in hand, to try to meet the greatest opportunity for far-reaching and constructive work that has ever come to us, I am

Your sincere friend,

President.

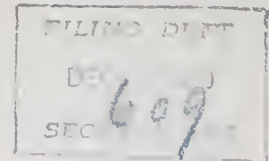
RES:M

Enc. 2

*(Report on Methods of Cooperation  
Constitution and By Laws*



*re: C. A. Barbour*



December 28, 1920.

The Rev. S. M. Cavert,  
195 East 22nd Street,  
N.Y. City.

My dear Mr. Cavert,

Thank you very much for your good letter of December 21st. I trust you found a satisfactory title for the Unity report. Perhaps "Next Steps in Christian Unity" is as good as anything that has been suggested.

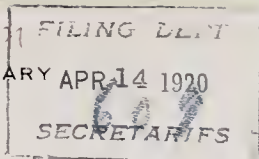
Dr. Grose's Nominating Committee has voted to urge on Dr. Barbour that he should accept election as Secretary of the Council, and I have written to him as strongly as I could and asked him to come down and spend next Sunday and Monday with me to talk the whole matter over. Will you not write to him as earnestly and fully and persuasively as you can, showing him the opportunity, and expressing to him what seems to us must be God's call.

Very cordially yours,

res/ms



*Wm Adams Brown*  
UNION THEOLOGICAL SEMINARY  
BROADWAY AT 120TH STREET  
NEW YORK



March 31, 1920.

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York, N. Y.

My dear Dr. Speer:

At Dr. Brown's request I am sending  
you enclosed a copy of a letter from Dr. Mac-  
farland together with Dr. Brown's reply.

Yours very sincerely,

*Lillian Eschenbaker*

Secretary to Wm. Adams Brown.



Copy.

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SECRETARIES

The Federal Council  
of the  
Churches of Christ in America.

March 30, 1920.

Dear Professor Brown:

As you are aware the Council and its Commissions inherited a considerable scope of work from the General War-Time Commission of the Churches without altogether inheriting the financial resources to continue those works.

The added financial resources have come mainly for work actually continued by the War-Time Commission rather than the work inherited by other departments, and indeed, the general increase of our whole scope of things.

Our whole financial situation, moreover, is complicated by the denominational campaigns associated in the Interchurch Movement.

I want to suggest this: that you try to secure all the additional available funds you can from the Interchurch Emergency Campaign, not only for the actual continuation of particular pieces of work, like the War and the Religious Outlook, but which might be applied to the large area of work inherited.

For example, the Commission on Social Service closed 1919 with a deficit of \$12,000. largely due to the work in 1919 carried on as inherited from its cooperation with the General War-Time Commission.

The problem is a real serious one and we shall need all the help we can get to tide us over until we can secure some denominational action to relieve the situation.

It seems to me you could shape up your arrangements with the Interchurch Emergency Campaign in such a way as to cover some matters which have been overlooked and neglected.

Perhaps you will wish to delegate Mr. Tryon to go over the matter with me and see what we could shape up.

Sincerely yours,

(Signed) Charles S. Macfarland.

Professor William Alans Brown,  
Union Theological Seminary,  
New York City.

CSM:P



March 31, 1920.

Rev. Charles S. Macfarland,  
105 East 32nd Street,  
New York, N. Y.

My dear Dr. Macfarland:

I appreciate the difficulty in which you find yourself in the Federal Council and would gladly do whatever I could to help you in the matter of which you write. Unfortunately, however, I do not think that it is possible to do anything further along the line of the Interchurch Emergency Campaign. That matter was taken up most carefully with the representatives of the different bodies according to the procedure laid down by the plan and a final agreement reached which discharged each of the cooperating bodies from their responsibility. As a matter of fact, we found ourselves some thousands of dollars short of the amount necessary to carry on our work. We distributed this reduction among the different committees, our Committee on the War and the Religious Outlook taking its share.

I am asking Mr. Tryon to take this matter up with you in detail, to explain to you exactly what has been done and the reason for it.

Just one thing more. You speak of the Commission on Social Service closing with a deficit of \$12,000. which was largely due to the work carried on as inherited from its cooperation with the General War-Time Commission. This, I confess, I do not understand. As you know, during the war we assumed two-thirds of the expense of the Social Service Commission and carried that until the time when the relationship ceased. After that the work which had been begun by the Social Service Commission was assumed by the Home Missions Council



Rev. Charles S. Macfarland P. 2.

and funds were provided by the Interchurch Emergency Campaign to carry all of this expense. I cannot see, therefore, how the General War-Time Commission is in any way responsible for the financial difficulties of the Commission on Social Service. Those difficulties seem to me rather to be due to the fact that the Interchurch World Movement, coming in, has diverted to itself the resources upon which the Commission on Social Service as well as the Federal Council in general might reasonably have drawn. It is at this point, therefore, that your appeal ought to be made and in whatever may be done along this line I should have most sincere sympathy.

Yours faithfully,



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November 26, 1920.

Prof. William Adams Brown,  
49 East 80th Street,  
N.Y. City

My dear Will,

It was a pleasure to get your note of November 17th. These are miserable days for me, and every such friendly word of yours is a help. I had hoped that the suggestion of my name for the Presidency of the Council had been dropped. When I heard that it was up, I wrote asking that it should not be given further consideration. You know, however, what further has been done, and I am spending this week in utter wretchedness trying to see just what the path of duty is. If the whole matter were in your hands and mine I wouldn't hesitate a moment because I knew that with God's help we could work it out, but it is not in our hands, and will not be, and whether I can't do more working freely with you and others unofficially than I could in the Presidency with many influences discounted and compromised as they would be in that relationship, I am not yet clear.

Thank you very much for the word from Williston Walker.

Very affectionately yours,

res/rs



*Wm A Brown*

UNION THEOLOGICAL SEMINARY  
BROADWAY AT 120TH STREET  
NEW YORK

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609  
SECRETARIES

December 7, 1920.

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York, N.Y.

My dear Robert:

I am sending you for your criticism a corrected copy of the message. As to just one point I should like your advice. I find Dr. Grose sensitive about the reference to the step toward unity in the last paragraph but one. He fears that some of the Baptist reactionaries may misinterpret it as referring to organic unity. To me it seemed so innocuous that we could hardly say less, but I am sending you an alternative form for your judgment in case you should think some change would be helpful. I would substitute for the paragraph beginning two lines from the bottom of page 7 the following: "We believe with them that we are already one in Christ and are persuaded that the way to manifest the [spiritual] unity which we now possess and to make possible its increase in ever enlarging measure is for all those who love our Lord and Saviour Jesus Christ to join in discharging the common duties whose obligation all alike recognize."

Any other criticisms which you may have to suggest will be much appreciated as I suppose it is important that the message should go out as quickly as possible.

Yours faithfully,

*Wm A Brown*



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~~SECRETARIES~~

In the midst of world wide unrest and uncertainty, we, the members of the Fourth Quadrennial Meeting of the Federal Council of the Churches of Christ in America, face the future with confidence and hope. Wherever we look, in our own country and in foreign lands, we find tasks <sup>which</sup> ~~that~~ challenge and opportunities which inspire. The time calls for resolute and united advance. There is a message of faith and hope and brotherhood to be brought to a despondent and disheartened world. There are starving peoples to be fed. In China, in the Near East, in the countries lately at war men, women and little children are crying to us for help. There are wrongs to be righted and misunderstandings to be removed in order that men may enter into a more abundant life for all. In our own country millions are struggling for better economic and industrial conditions which will enable them to realize their full personality as sons of the Most High God. These desires we must help them to fulfil. There are problems involved in the relation of the races in our own country and in other lands that must be met by the methods of cooperation and conference which befit the children of a common father. There is a reconciling word to be spoken to the peoples with whom we have lately been at war and with whom we hope soon to be associated in the constructive tasks of peace. There are perplexing questions at issue between our own country and our neighbors in Mexico and in Japan that need for their solution the spirit of mutual understanding and sympathy which



Christianity inspires. There are aspirations after international justice and goodwill <sup>which</sup> ~~that~~ must be realized in an association of the nations for mutual helpfulness and world service.

There is a world wide ministry to be rendered to men of every nation and race, a unity of the spirit to be achieved which shall make possible all lesser unities. To these tasks we would consecrate ourselves anew, to this ministry we would invite men of goodwill everywhere.

We are not blind to the difficulties which confront us. The mood of high resolve with which less than four short years ago we entered the war, the thrill of exultant relief with which at the news of the armistice we welcomed the coming of peace have alike given place to a more sober and chastened spirit. Everywhere we find men conscious of aspirations still unfulfilled, longing for freedom, for comradeship, for the chance to be their own best selves without injuring or slighting their fellowmen, seeking for some solvent of the social evils of our time which science and statesmanship alike seem impotent to give. In church as in state we have seen high hopes confidently entertained fail of fruition because of the inadequacy of men. We realize as we have not realized before how stupendous are our tasks, how mighty the forces with which we must contend. But great as are the difficulties which confront us, our grounds for confidence are even greater.



messengers

For it is as ministers of good news that we are met - witnesses to the eternal God who has revealed Himself to us in righteousness and love in our Lord Jesus Christ, and who summons men and women everywhere to allegiance to His cause and membership in His Kingdom. With all the conviction at our command we would proclaim our faith that in the Gospel of Christ God has given us a message and a program adequate to the world's colossal need. The very darkness and despair of our time, the hopelessness of the substitutes by which it is proposed to replace the Gospel are so many witnesses proclaiming in clarion tones men's need of Christ, calling for those who shall enlist whole-heartedly in His service.

What, then, has God been teaching us in these years of testing concerning His will for men? This first, that He has formed us for Himself and that we cannot be content with any lesser satisfaction. There can be no substitute for personal religion. We must begin where our Master began with His message to the individual - "Repent, believe, follow."

First of all, then, we would set our<sup>own</sup> hearts right with God. Unless our motives be single, and our surrender unreserved, God Himself cannot do through us what He desires. In all humility, therefore, we would confess before Him our sins, praying Him to purge us of our pride and self-complacency and by His Spirit to create in us that mind of Christ which shall fit us to minister in His name to a world in need.



Next we would thank God for the new demonstration which the war has brought of the unshakable foundation upon which our faith is laid; for the clear revelation of the central place which religion holds in the life of man; for the confirmation of Christ's teaching concerning the unity of mankind and our membership in one another; for the sharpening of the contrast between the way of self and the way of the cross; for the extent to which already in our standards, both personal and social, we judge success or failure by the ideals of Christ.

Especially would we thank God for the increasing experience of cooperation which the war has brought, for our growing confidence in one another, for our resolute purpose, God helping us, to carry to completion the work which in His name we have begun.

What is this work to which our Master summons? It is to help men everywhere to realize the kind of life that befits free personalities, who accept the standards of Christ. We must show men not by word only, but by deed, what Christ's discipleship means for men living in such a world and facing such conditions as confront us today, - what it means for the family, what it means for industry, what it means for the relation of race to race and of nation to nation.



We must show them what it means for the family. In the home God has given us in miniature a picture of what He means His world to be, a society in which the welfare of each is the concern of all and he is greatest who serves most. The home is the nursery of religion and where family life is neglected, the family altar forgotten, the sanctity of marriage questioned, the opportunity afforded by the Lord's day for rest, fellowship and spiritual nurture lost, and pleasure substituted for duty as the law of life, there can be small hope of producing men and women who will be Christian in their business and their politics.

We must show them what it means for industry. Whether it be manufacturing or commerce, farming or finance, all forms of business are concerned with persons in whom Christ's church has a rightful interest and need for their success the confidence and helpfulness His Spirit inspires. We have recognized this in principle in the social creed of the churches. The time has come to prove our faith by our works. We must make human welfare our test of business success and judge the machinery of industry by what it does for those who use it. We must grant to those who labor the same freedom of association and representation that those who own capital claim for themselves and require of both alike that they use this right of association freely granted for the interest of all those whose welfare is dependent upon the product of their toil.



We must show what it means for the relation between men of different races. Deeper than all differences of color is our kinship of spirit in the family of God. This kinship should express itself in mutual respect and in the persistent endeavor through the free expression of the aspirations of personality to secure justice and fair dealing in all human relationships and the safeguarding of the rights of all peoples to their share in our common heritage of Christian democracy.

We must show what it means for our international relations. With all the power we can command we must protest against the claim that the nation is exempt from the obligation of the moral law which controls the life of the individual. We bear our witness that God requires of the nation as of the individual to do justly and to love mercy, and the nation which violates that law in its dealings with other nations He will hold to account. Of the nation as of the individual it is true that the way of love and trust is the way of service, and that he that would be greatest, must be servant of all.

We welcome, therefore, the proposal for a League of Nations which shall be in truth an association of free peoples for the achieving of world peace, for mutual disarmament, and for constructive service, and we call upon our own nation to join with other nations in moving along this new pathway of hope.



Christian discipleship

Above all, we must show what ~~it~~ means for the individual human life. Home and business and nation and race will be what the men and women who compose them make them. Most important, therefore, of all the responsibilities that <sup>it</sup> rest upon the church today is <sup>it</sup> to educate men and women and children in the meaning of the Gospel and its consequences for the life of the individual and of society. Through our churches <sup>in our schools</sup> ~~and~~ our Sunday schools, <sup>in our schools</sup> and colleges, by books, by the press and by the spoken word, by all the avenues by which mind touches mind, we must bring our Christian message home with convincing power to those for whom it was meant.

But that our witness may be effective, our conduct must match our profession. A self-centered church cannot rebuke the selfishness of business. A self-complacent church is helpless before the arrogance of race. A church, itself the scene of <sup>competition</sup> ~~conflict~~ and strife, is impotent to stop the rivalries of the nations. When men see Christians forgetting their differences in common service, then and not until then they will believe in Christ's power to break down the barriers between classes and between races.

We welcome, therefore, the voice that comes to us across the sea from our fellow Christians in Lambeth, joining with us in calling the churches to fuller unity. We reciprocate the spirit of their most Christian utterance. We believe with them that the first step toward unity is that all those who love our Lord and Saviour Jesus Christ should

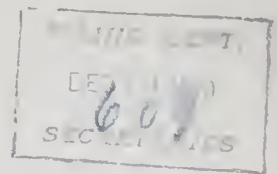


join in discharging the common duties whose obligation all alike recognize.

In this hour fraught with the possibilities of healing and of disaster, one thing only can save the nations and that is a will to unity that is born of faith in the triumph of the good. To this faith we summon all men in the name of Him who died that we might live and who is able by His Spirit to bring out of the failure and disaster of the present a more abundant and satisfying life. In this faith we would rededicate ourselves to the service of the living God, whose Kingdom is righteousness and peace and joy.



re: C. A. Barbour



December 28th, 1920.

Prof. William Adams Brown,  
49 East 80th Street,  
New York City.

My dear Will,

I enclose a copy of a letter which I have written to Bishop McDowell and a few others with regard to Dr. Barbour and the secretaryship of the Federal Council. Will you not write him the strongest letter you can on the subject, and if he is to be in the city next week, as I think he is, could you not ask him in your letter to be sure to fix sometime when you could see him or when you and I could talk with him together.

Is there any time on Wednesday, January 5th when we could get together. I have to speak that morning at 11:40, but I think shall have the rest of the day free.

Very cordially yours,

res.ms



649  
December 31st, 1920.

The Rev. William Adams Brown, D.D.,  
Union Theological Seminary,  
Broadway and 120th Street,  
New York City.

My dear Will,

Dr. Barbour writes that he is coming down to New York on Monday and will be staying at the Park Avenue Hotel, and will be here, I think, until Tuesday evening. I am asking Dr. Grose to arrange a conference with him and to be sure that you are there to help present the whole matter convincingly to Dr. Barbour. Can not you arrange also for a personal conference with him, say, some time Tuesday morning, when you could press upon him the opportunity and duty of this hour?

Then, as to our conference, I could be free on Wednesday from 12:00 till 1:30. I have to speak here at 156 Fifth Avenue at 11:40, but shall be through at 12:00 and could join you at once and we could lunch together wherever it would be most convenient for you in view of your early afternoon appointment. I am not sure about the rest of Wednesday afternoon yet, but if this noon hour is not possible for you, I think I shall be able to get through my afternoon engagements by 5:00, so that we could have from then on together.

With best wishes for a happy New Year,

Your sincere friend,

RTS:C.



*Clarence A. Barber*

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SECRETARIES

ROCHESTER THEOLOGICAL SEMINARY  
OFFICE OF THE PRESIDENT  
ROCHESTER, NEW YORK

December 28, 1920

*re: Secretaryship*

Dr. Robert E. Speer  
Presbyterian Board of Foreign Missions  
156 Fifth Avenue  
New York City

My dear Robert Speer:

I am just back from Cincinnati. I had your special delivery letter just before I started from Rochester and I have had an opportunity to think over the matter with care and prayer. No one could receive such a letter without deep heart-searching. You know a little of the honor and affection in which I hold you.

Up to now I have had no favorable reaction as to the possibility of my undertaking the work of which you speak in your letter, but I am trying to do exactly what you desire me to do, namely, to keep my mind open until we can talk over the whole matter. I shall try to come down so as to be in New York on Monday morning instead of Tuesday morning, and if you have the time I am sure that I can arrange to meet you about the middle of the afternoon on Monday. I shall plan to go, as usual, to the Park Avenue Hotel, and I have written to reserve a room there. I can meet you there or in your office or anywhere else, according to your pleasure. I think it might be well for you to ring me at the hotel about noon, perhaps a little after noon, on Monday. Until I hear from you I will keep a block of time open for a conference with you.

With all that you say in your letter as to the tremendous importance of the co-operative work of the churches I am in heartiest and most sympathetic accord. The disastrous effect of some features of the Interchurch World Movement are only too apparent, but the principle remains unshaken. I believe that a very large proportion of the constituency of the Baptists in the North is with the principle of cooperative endeavor. Now we must move wisely and strongly for the utilization of a conviction regarding the existence of which I am sure I am not mistaken.

There is a deep feeling of satisfaction on the part of our leaders in the fact that you have taken the presidency of the Federal Council for the next quadrennium. Nothing could give more promise for sane and effective work.

I shall be glad to confer with you on Monday if this is convenient for you, and I am reserving several hours on



Tuesday for the meeting at the Union League Club. Fred Smith has not unfolded to me any details as to the action of that meeting, but repeatedly he has said to me that the meeting is of peculiar importance; so I am planning to come.

I wish for you and all those who are dear to you the happiest of Happy New Years and that 1931 may be crowned with joy and with the satisfaction of seeing your highest ideals on their way to realization.

I may add to what I have already said, that quite recently I have been earnestly and persistently urged to take a position which, if I felt that I could leave here at this time, would very strongly appeal to me, but I have replied that just now, with the theological schools under fire as they are, I did not see my way clear to go elsewhere. I am writing this in justice to you, that you may see why my reaction to the matter concerning which you write would not be immediately favorable. I shall, however, do my very best to look at matters with a level eye.

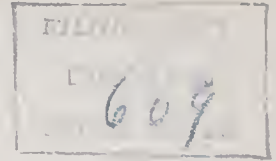
As ever,

Sincerely your friend,

*Clarence A. Brown*



*H. A. Atkinson*



Extract from letter from H. A. Atkinson to Mr. Speer, dated Nov. 26, 1920.

(Original in File 1060)

I agree with you in regard to your feeling as to the future of the Federal Council. It is much better that we confine our discussions to principles. Machinery can be developed after the meeting and made adequate for the needs of the organization. The Federal Council has a great opportunity before it, and I think some expression should be secured at Boston that will cause the Executive Committee of the Council to feel that it is imperative that they make the organization as effective as it should be for the work it must do. I fear that if the matter of reorganization is left with any uncertainty attached to it, nothing definite will be done.



Release Saturday P.M. March 20, 1920  
FEDERAL COUNCIL OF THE CHURCHES  
OF CHRIST IN AMERICA

PUBLICITY SERVICE

JASPER T. MOSES, DIRECTOR  
105 EAST 22ND STREET, NEW YORK, N. Y.

Photos to illustrate article sent  
on request.

Please order by number.

- (1) Town Hall at Leyden where Pilgrim records are kept.
- (2) Jan Van Hout, Defender of Pilgrims against King James I.
- (3) John Robinson's House in Leyden.

THE PILGRIM FATHERS IN HOLLAND.

NEW DISCOVERIES IN LEYDEN ARCHIVES SHED LIGHT ON AN OBSCURE PAGE OF HISTORY

By Rev. J. Irwin Brown,

Pastor Scots Church, Rotterdam.

For years it was popularly imagined that the world in general and historians in particular knew everything of interest about the Pilgrims during their sojourn in Holland. Indeed, there was a widespread idea that their stay in the Low Countries was of no great significance and there was almost no recognition of the undoubted influence of twelve years' residence in the then most enlightened nation of Europe upon that impressionable group of English men and women. Until recently there was little research in the Leyden archives, and that little was concerned with merely a name here and there and was neither systematic nor exhaustive.

This former attitude of neglect is now completely abandoned. A number of distinguished Dutch scholars have given this matter their earnest attention; and at least one great Englishman has enthusiastically furthered their investigations. To Dr. J. Rendel Harris of Manchester belongs the honor of being a leading spirit in these discoveries, and - what is still better - of having encouraged and helped the Dutch scholars in all they undertook.

Another contributing cause was the zeal of a young Professor, lately appointed to the Chair of Modern Church History in the University of Leyden. Professor A. Eckhof threw himself heart and soul into the task of finding out in Holland and in America, what was to be known about the Dutch Reformed Church, and about other kindred churches of the Reformation. His researches carried him to London, to Edinburgh, to New York and to the old Dutch centers



in the United States, of which indeed, he has written a standard history. Dr. Eckhof's researches brought him into frequent touch with Pilgrim records. Fired with a contagious enthusiasm to make their story more complete, he has taken up the subject systematically and in a series of articles has given the world the benefit of much that had been forgotten or neglected.

Professor Eckhof's writings in the Dutch Journal of Church History should be carefully studied by all who are writing on the Pilgrims, as he sets forth many important points hitherto obscure. For example, he shows the wide learning of a man like William Bradford, his accurate and extensive knowledge of Dutch, and makes clear that the Pilgrims were zealous, industrious and well-behaved, absolutely refuting some aspersions cast upon them by a recent magazine writer.

One of the most interesting of the many discoveries regarding the Pilgrims was made recently in Leyden by Dr. D. Plooy, the Secretary of the Netherlands Pilgrim Fathers' Commission. It seems that, when the Pilgrims were about to leave Amsterdam and go to Leyden, they wrote to the Leyden Magistrates, asking permission. The Magistrates granted their request, but King James the First, through his Ambassador, Sir Ralph Winwood, denounced them to the Council of Holland, as "ill conditioned Brownists, not submissive to King and Hierarchy - banished men, who deserve no sympathy." The Magistrates replied in a noble document which in reply to the accusation states:

"It is, however, true that in February last a petition was presented to us in the name of Jan Robarts (i. e. John Robinson), Minister of the Gospel, together with some people of the Reformed Christian Faith, born in England, requesting that, as they intended taking up their abode in Leyden, they might be granted free permission to do so. We answered officially, stating that we did not refuse free entrance to honest people that behaved honestly and submitted to the Statutes and Ordinances of the city; and that therefore the entrance of the Petitioners would be welcome and agreeable to us.

"This may be verified by the Petition and by our Reply of which we send your Excellency a copy.

"We may add that no further steps have been taken by us in this matter. We were not then aware, nor indeed are we yet aware, that the Peti-



tioners have been vanished from England, or that they belong to the sect of the Brownists.

"We, therefore, beg your Excellency to forward this information with the accompanying document to the Lord Advocate, so that no misunderstanding may arise between ourselves and Their Excellencies the Ambassadors, or His Majesty himself; and that we may be held excused by their Excellencies and, consequently, by His Majesty."

The Dutch people are justly proud of this brave stand taken by Jan van Hout and his fellow magistrates in Leyden. They feel that it is typical of one of their best national characteristics, courteous firmness on matters of principle.

Other records recently brought to light are the marriage deeds of William Bradford and Dorothy May and various documents containing the signature of John Robinson. These last show conclusively that some alleged autographs of the famous clergymen held by collectors in America are spurious. The writing is clear-cut in the English fashion, and does not follow the Dutch style of chirography shown in the American specimens. Thus the signatures of many other notables on manuscripts, soon to be reproduced in a memorial volume, will serve to check up various American documents.

In Holland the Pilgrims learned the great principle of tolerance; or, at least - for Robinson from the very first was a tolerant man - they had that principle immeasurably reinforced. William the Silent had impressed it upon the Netherlands a generation before.

In Holland they learned an even deeper love of liberty than they had entertained at home; and they carried that enthusiasm for individual freedom far beyond the sea.

In Holland they learned many practical things, the outcome of a nation's faith; the accountability of magistrates to the people as under the divine rule; the value of popular election whether of ministers or magistrates; the consecration of minute labor to the commonweal, as in the registration of deeds and mortgages, as in the personal care of the poor; the duty and the privilege that devolve on thinking and responsible men to secure and jealously to guard the freedom of the press.

They learned, in a state not rudimentary but highly organized, that government, to be just and equitable, must be of the people, by the people, for the people.

These lessons they made their own for twelve years; they learned them well; and by them they laid the foundations of the American Commonwealth, and anticipated the Declaration of Independence. But their great concern was Religion; their great glory, Freedom and Faith and Charity.



# Federal Council Clip-Sheet



Edited by JASPER T. MOSES,  
Secretary Editorial Council of the Religious Press  
105 East 22nd Street, New York

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FOR THE FREE USE OF EDITORS  
NO CREDIT NECESSARY

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*For Release Monday, March 22, 1920*

## **War Creates New Bonds Between European and American Church Bodies**

The new ties of friendship and new plans for co-operation which the war has brought about between the churches of America and Europe are omens of the new day which is arising out of the darkness of that struggle.

The Federal Council of the Churches of Christ in America, as spokesman and agent for thirty-one of the leading evangelical bodies in this country, has provided the instrument for making these relationships effective. As early as the fall of 1915 there was formed, with the aid and under the auspices of the Federal Council, the American Huguenot Committee, for the purpose of raising funds to carry on the work of the three Protestant home missionary societies of France and Belgium and for giving relief to destitute Huguenots in the devastated regions of France and Belgium. This Committee, under the initial chairmanship of William Jay Schieffelin, of New York, has continued with some variations in the title and organization now being merged into the Commission on Relations with France and Belgium. Rev. Arthur J. Brown, of the Presbyterian Board of Foreign Missions, is the present Chairman, and Rev. Charles S. Macfarland of the Federal Council is Secretary of the Commission.

The Committee on Inter-relations Between Theological Seminaries was a means of strengthening another of the bonds between the two continents. Its recommendations included an exchange of professors and students and also of fellowships, between the seminaries of Europe and America. The first of these exchange students is now in residence at Union Theological Seminary.

The Commission on Relations with France and Belgium has adopted a budget of \$975,000 for 1920, for the repair of churches in France, for French foreign missions, the development of new work in France and the support of French Protestant schools, theological seminaries, hospitals and asylums and for the issuing of religious publications.

### **Work Extended to Other Countries**

These new ties are not to be confined to France and Belgium, close as is the bond of sympathy which knit them to America, and there has recently been organized the Commission on Relations with Religious Bodies in Europe, which will co-operate in the work of re-establishing in other lands the Protestant churches and institutions, which the war has left in dire need. It is estimated that \$1,000,000 will be needed for this purpose during the present year. Among the countries seeking American aid is Hungary, where Protestantism still is strong in spite of many years of terrible persecution. The Federal Council has voted to help supply the need there and to send at an early date a deputation to visit Hungary and to investigate conditions among the Protestant churches. Similar appeals have come from Poland and from other European nations.



### **Plans for Ecumenical Conference**

In 1916 the General Secretary of the Federal Council suggested in his annual report the advisability of an ecumenical conference, and the idea was approved by the Federal Council. Several proposals were made and one preliminary conference held, by action of the Scandinavian churches. The Federal Council felt, however, that no such conference could be held by the warring nations while war was yet in progress. With the coming of peace, however, the matter has been revived and, at the request of representatives from several European countries in conference recently in Paris, the Federal Council has appointed a Committee on Ecumenical Conference which now has this matter under way, and has called a preliminary conference at Geneva in August, to which all the national church federations and similar bodies in the world have been invited to send representatives.

### **Mayflower Tercentenary Celebration**

The tercentenary celebration of the landing of the Pilgrim Fathers, which occurs this year, will prove a strong link in the chain which, more and more, is binding American churches to those abroad. The Mayflower Council of Great Britain sent its representative, Rev. M. E. Aubrey, to this country last fall. His visit stimulated the movement for the organization of the American Mayflower Council which is to have general supervision of the plans and program for this celebration. The American Mayflower Council is co-operating with the British Council and with the Netherlands Pilgrim Fathers Commission. Word has just been received from Paris that a similar committee is to be formed in France.

### **THE COMMUTER AND RELIGION**

#### **Many in Connecticut Suburb Found Indifferent to Church**

Is the hard-driven commuter less religious than other Americans? Does having to catch the 7:43 and the 5:15 leave little time in his hurried, worried life for the concerns of the soul? A survey of religious conditions in a typically prosperous American suburb seems to indicate that this may be the case. The Interchurch World Movement has just made public the results of a survey of Black Rock, Conn., which shows some surprising facts.

Black Rock, a suburb of thriving Bridgeport, is a purely residential district, the people being mostly business and professional men and their families, also large numbers of skilled mechanics, with but few unskilled laborers. Of the 976 families, 641 have moved to Black Rock within the past three years and only sixty-six families have been there as long as ten years.

Of Black Rock's 3,903 people, 390, or ten per cent. claim to have no religious faith. This in a predominantly Protestant community, for of the balance of the population 2,285 are listed as Protestants, 1,107 as Roman Catholics, with 95 Hebrews, 24 Greek Catholics and 2 Buddhists.

Of the 2,285 persons who wished the surveyors to put them down as Protestants, 1,447 stated they had church connections of some sort or other. They named twenty-four denominations or sects as having their allegiance. The number of actual Protestant church members was 633, belonging to eighteen denominations.

One of the most interesting facts disclosed was, that to 1,447 Protestants with church connections, there were 1,228 persons who declared they were Protestants but could name no church connections. These people were in a different class from the 390 who professed atheism, indifference or something of the sort.

Twenty-five races are represented, the old American stock having 2,832 persons out of the 3,903, with 355 Swedes, 250 Hungarians, 63 English, 71 "Russians" and smaller numbers of the others. Only 38 families live in "tenements," with 212 in "apartments," 484 in two-family houses and 242 in one-family houses. There are 113 members of labor unions, of whom fifty per cent. are Protestants and twenty per cent. Roman Catholics.



## **RELIGION AMONG AMERICAN MEN**

### **Army Chaplains and "Y" Secretaries Draw Lessons from Experiences at the Front**

The following quotations are from the terse summaries made in the final chapter of the Report of the Committee on the War and the Religious Outlook, entitled, "Religion Among American Men As Revealed by a Study of Conditions in the Army."

"The widespread ignorance of the meaning of Christianity and of Church membership demands a greatly increased emphasis on the teaching office of the Church. . . . If a vote were taken among chaplains and other religious workers as to the most serious failure of the Church, as evidenced in the Army, a large majority would agree that it was the Church's failure as a teacher."

"Two false conceptions of Christianity should be openly and convincingly combatted—that it is a self-ish thing and that it is a negative thing."

"A Christian interpretation of sex life must be made a regular part of all Christian education."

"The religious instruction and training given in the home outlives all other religious education. In directing or controlling that influence lies our greatest opportunity. . . . If we fail here we shall fail everywhere."

"The fundamental doctrines of the Church need to be 'revitalized'—taught in such a way that they shall appear as real explanations of the meaning of life and the answer to men's practical needs."

"The present problem of the Church is not so much to create belief in God, at least intellectual assent, as to fill out and develop a belief that is general, and above all to make clear and emphatic the moral implications. Belief in a god is widely distributed. Living, effective faith in the God and Father of our Lord Jesus Christ is rare. Vague belief in a general Providence, somehow beneficent, is common. But of God as a positive Other Will whose purpose claims our wills and whose righteousness judges our disloyalty men know little."

"The fact that in spite of all the obstacles in the way of public worship in the army the instinct for it was still so unmistakable ought to give us a new appreciation of its ineradicable character in human life and lead us to new emphasis on its significance."

"The experience of fellowship in the army has shown the possibility of it and increased the demand for it. The Church fails to be more effective in promoting brotherhood and democratic fellowship in the community because of the lack of these qualities in the Church itself."

"One of the outstanding lessons of the war is the possibility of, and the widespread desire for, a greater degree of practical unity and co-operation among the Churches."

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### **Religious Reading of Our Foreign Language Groups**

In a careful study of the foreign groups in America, the Interchurch World Movement finds they have 68 religious publications, in twenty tongues. Of these papers 28 are Roman Catholic, 31 Protestant, and 9 independent. Only one paper has a circulation of over 3,000 copies an issue and all are inadequate. Nine racial groups have no religious paper of any creed.

Chinese and Japanese are served by single publications published in Honolulu, but have no religious papers on the mainland. Five prosperous colonies of Icelanders, two in Minnesota, two in North Dakota and one in Seattle, Wash., are dependent upon religious papers published in Winnipeg, Canada. Groups of Mohammedan Albanians have neither priests, religious services, nor religious publications.

These figures are in startling contrast to the wide circulation of the mushroom "Red" press, backed with funds from concealed sources. One million dollars is included in the budget of the Interchurch Movement for the upbuilding of an adequate foreign language evangelical press in the United States.



## **Church Representatives Urge House Committee to Act on Bill to Relieve Starving Europeans**

Representing the Federal Council of the Churches of Christ in America and its affiliated bodies, a committee of sixty waited on the House Committee on Rules, Friday morning, asking for an early consideration of H. R. 12193, providing a \$50,000,000 appropriation for the relief of the starving populations of Europe and Asia Minor.

Bishop William F. McDowell served as Chairman of the delegation introducing the speakers, among whom were Rev. Charles S. Macfarland, General Secretary of the Federal Council, who urged the imperative need for the appropriation as provided in the bill; and Miss Lois Downs, of the Y. W. C. A., who set forth the terrible conditions of starvation, the epidemic of typhus fever being thrust upon Poland by the Bolsheviks, and urged immediate action as a loan, not a gift, that Poland might be enabled to resume industrial activities.

Bishop James Cannon, Jr., spoke for the Board of Missions of the M. E. Church South, stating that this organization had appropriated a half million dollars for this relief, but that it was too large a question for any or all private bodies.

Dr. J. W. Kinnear, representing the Board of Missions of the Methodist Episcopal Church, urged the importance of action and stated the activity of the Church he represented in behalf of these countries.

Dr. Lauritz Larsen, on behalf of the National Lutheran Council, made a plea for immediate action setting forth the especial need in Austria and Hungary.

Miss Mary E. McDowell, of the University of Chicago Settlement, representing the National Board of the Y. W. C. A., presented an earnest plea for meeting the needs of the starving European countries.

In closing, Bishop McDowell urged the necessity of prompt action and expressed the appreciation of the Committee of the Federal Council of Churches, and its constituent and affiliated bodies, to the Chairman and members of the Rules Committee for the courtesy granted.

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## **New Garden Variety of Christian Discovered**

Cultivation of a vegetable garden sufficiently productive to meet family needs is likely to be a condition of church membership among the primitive races of Africa ministered to by missionaries of the Presbyterian Church in the United States, when practical application of information disclosed by the African survey of the Interchurch World Movement is made.

This membership condition has been in successful operation for some time at Luebo, Belgian Congo, where spiritual development outdistanced social and economic progress to such an extent that many of the practical benefits of Christianity were in danger of being lost.

Missionaries soon discovered that the greatest character builder was a steady job. Industrial conditions in West Africa provided no regular work for natives, even if the natives were willing to work. Centuries of primitive life under tropical conditions had completely eradicated any disposition that may ever have stirred native masculinity towards the joys of manual labor. Establishing habits of industry under such circumstances was no light task to contemplate; but the missionaries were convinced that no permanent racial enlightenment could result until the problem was solved.

Vegetable gardening was adopted as the most practical means at hand, with results so successful that no native can now retain his good standing in the church unless his garden is flourishing.



*Charles S MacFarland*  
**FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA**

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Baptist Churches, North  
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 Free Baptist Churches  
 Christian Church  
 Christian Reformed Church  
 in North America  
 Churches of God in N. A.  
 (General Eldership)  
 Congregational Churches

Disciples of Christ  
 Friends  
 Evangelical Synod of N. A.  
 Evangelical Association  
 Methodist Episcopal Church  
 Methodist Episcopal Church, South  
 African M. E. Church  
 African M. E. Zion Church  
 Colored M. E. Church in America

Methodist Protestant Church  
 Moravian Church  
 Presbyterian Church in the U. S. A.  
 Presbyterian Church in the U. S. (South)  
 Primitive Methodist Church  
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 Reformed Church in America  
 Reformed Church in the U. S.

Reformed Episcopal Church  
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COPY

April 8, 1920.

*Dr. Speer*

Rev. William H. Foulkes,  
 156 Fifth Avenue,  
 New York, N. Y.

My dear Dr. Foulkes:-

Referring back to my previous correspondence relative to the financial questions raised by the denominational campaigns associated in the Interchurch World Movement, may I report further that as the result of a thoughtful conference with the Executive Committee of the Interchurch World Movement the following action was taken by that Committee:

"The Executive Committee of the Interchurch World Movement recognizes the difficulty caused the Federal Council of the Churches of Christ in America by the financial campaign. Near the beginning of the Movement, the following article in a mutually accepted statement of cooperative principles was agreed upon:

'In its financial campaign the Interchurch World Movement should take into account its effect on the financial support of the Federal Council and arrangements should be made whereby the Federal Council should be protected.'

"The Executive Committee regrets that under the limitations specified by some of the denominational bodies, no provision could be made for this important matter by the Interchurch World Movement itself and that no specific or adequate provision was made in the denominational budgets, with one or two exceptions.

"The support of the Federal Council is almost entirely by individual subscriptions and it was inevitable that a considerable amount



hitherto contributed to the Federal Council should be absorbed into the funds raised by the Interchurch World Movement campaign. Experience proves this to be the case.

"The Executive Committee of the Interchurch World Movement, therefore, requests the constituent denominations of the Federal Council, the denominational campaign committees and the individual supporters of the Federal Council to assist in adjusting this matter for the present year. The Executive Committee itself will do whatever may be recommended by the denominational assemblies.

"The foregoing action is taken by the Executive Committee of the Interchurch World Movement with double readiness, because it recognizes the effective and hearty cooperation of the Federal Council, as well as its staff, and because it fully recognizes the necessity of making adequate provision for the carrying on of the work of the Federal Council which has been approved by the churches and which is indispensable to their interests."

The Administrative Committee of the Federal Council is preparing a report to the constituent denominations which will set this matter before them, but it is important that individuals acquainted with the situation should follow it, as I am sure you will wish to do, sympathetically.

Sincerely yours,

(signed) Chas. S. Macfarland.

General Secretary.

CSM:M



*Chas Macfarland*  
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

105 EAST TWENTY-SECOND STREET, NEW YORK CITY

MEMORANDUM

FILING DEPT.

APR 16 1920

609-  
SECRETARIES

DATE April 3, 1920

FROM Dr. Macfarland

TO Dr. North, Dr. Haven,  
Mr. Glenn, Dr. Lawson,  
Dr. Spoor, Dr. (W. A.)  
Brown, Mr. Cavert and  
Dr. Vance

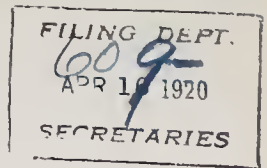
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APR 16 1920

Please look over the enclosed and  
make suggestions.



*Charles S. Macfarland*

April , 1920



Rev. Thomas M. Law, Stated Clerk  
General Assembly of the  
Presbyterian Church in the U. S.  
Spartanburg, S. C.

My dear Dr. Law:

Your communication of July 21, 1919, regarding the action of the General Assembly of the Presbyterian Church in the U. S. was submitted to the Executive Committee of the Federal Council of the Churches of Christ in America at its annual meeting in Baltimore in December last, and after the most thoughtful consideration, was referred to the Administrative Committee which was instructed to make appropriate response.

The Administrative Committee gave its consideration to the matter at its meeting on April 9th and took the following action:

"The Administrative Committee of the Federal Council of the Churches of Christ in America has made the communication of the General Assembly of the Presbyterian Church in the United States of July, 1919, the subject of most careful investigation.

"The Administrative Committee finds that the Federal Council, in Quadrennial session, assembled at St. Louis, 1916, took the following action upon the matter in question:

"We recognize, with cordial appreciation, the services rendered by the Presbyterian Church in the United States to the progress of American Protestantism. We also recognize fully the high loyalty to principle which has always characterized the pronouncements of this historic communion, as well as its constant emphasis upon the spiritual functions of the church.

"We further affirm that it is the constant effort and desire of the Federal Council to respect fully the principles of its several constituent bodies in harmony with section 4 of the Constitution of the Council which reads:

"This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

"It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it."



'With these considerations fully in mind, we have examined with care the points contained in an official communication to the Federal Council certifying the action taken by the General Assembly of the Presbyterian Church in the United States at Newport News, Virginia, May, 1915, afterward affirmed by said Assembly in session at Orlando, Florida, in May, 1916.

'It is our judgment that, with a proper understanding of the situation, there is no real line of cleavage between the principles of the Presbyterian Church in the United States and the Constitution of the Federal Council. We think it proper, however, to recommend that the Federal Council again clearly affirm its adherence to that absolute separation of church and state which is one of the cherished heritages of the great body of American Protestantism. The churches of the Federal Council stand squarely upon this historic principle.

'Again, we recommend that the Council affirm its recognition of the paramount value of evangelism and the primary place which it must occupy in the world of Christian activities and relations.

'We would also call the attention of our brethren of the Presbyterian Church in the United States, and all others, to the fact that no pronouncement of any commission or committee of the Council becomes in any way official until it has been adopted by the Council as a whole. More significant still, after such adoption, the action taken does not become in the slightest respect binding upon any church represented in this Council unless that church, through its own separate and specific approval, elects to make it so.

'While this is true, we would also respectfully caution those who prepare the printed reports which go out as the work of the Council to exercise the greatest care in the selection of the material and the forms of expression used in these documents, inasmuch as the Council, rightly or wrongly, is subject to criticism for any errors or unguarded statements contained therein.'

We recall that a commission consisting of the Rev. F. D. Kershner and the late Rev. John F. Cannon was appointed to convey this message to the General Assembly at its meeting in Birmingham in 1917, which commission duly reported that it had conveyed this action.

The Administrative Committee hereby reaffirms this action and its belief that the Federal Council and its constituent bodies adhere to it.

We would, however, remind the General Assembly that while in agreement upon these fundamental principles, the various constituent denominations vary in their emphases and vary at times in the application of these principles to concrete and practical issues.

We would remind the Assembly that this same difference of emphasis and difference in practical application obtains also within the constituent denomina-



tions themselves as illustrated by the action of the General Assembly itself which, on one occasion took action on the question of prohibition quite contrary to the action of a previous Assembly.

This frequently happens as our constituent bodies meet from year to year and the Federal Council, its Executive Committee, its Administrative Committee and its Commissions do not always have before them clear cut definitions on the part of the constituent bodies on such matters of emphasis or practical application.

Therefore the actions from day to day or week to week of the commissions and indeed the actions of the Administrative Committee, the Executive Committee or of the Council itself, will necessarily have the same variation and the same differences of emphasis as appears within the denominations.

We believe, however, that the fundamental principles enunciated in the action of the Quadrennial Council in 1916 have been adhered to and have never been violated.

The action of the General Assembly has especial relation, however, to the treatment of social questions on the part of the church. Therefore, we have carefully examined the report of the "Joint Committee on a United <sup>Declaration on</sup> Christian Faith and Social Service" to the Presbyterian Assemblies, which received the approval of the General Assemblies of the United Presbyterian Church, the Presbyterian Church in the U. S. A., the Presbyterian Church in the U. S., and the Associate Reformed Presbyterian Synod and which also received the approval of the Federal Council. We desire to reaffirm, on behalf of the Federal Council, its approval of the principles in this statement.

We have carefully examined the utterances of the Federal Council and its Commissions on Evangelism, Social Service, Temperance and International Justice and Goodwill in the light of this united declaration and it seems to us that to a remarkable degree they have expressed the judgment thus rendered by the Presbyterian Church in the U. S.

In a body like the Federal Council, which unites thirty-one denominations, it would be too much to expect that every particular action taken should express the unanimous judgment of these bodies in every case and it is for this reason that wise provision was made, as above noted, whereby "the action taken does not become in the slightest respect binding upon any church represented in this Council unless that church, through its own separate and specific approval, elects to make it so."

The Administrative Committee has made provision whereby the actions of the ~~Feder~~ Council and its Commissions, and proposed actions on important matters, have been communicated to your denominational representatives on the Executive Committee, the late Rev. John F. Cannon, Mr. F. D. Glasgow, Rev. Russel Cecil and Mr. W. F. Stevenson and they are now in addition brought to the attention of your representative on the Administrative Committee, Rev. Albert S. Johnson.

These representatives have been invited to keep in the closest relationship with the Council and its Commissions, have been present at meetings of the Executive Committee, and the Administrative Committee has endeavored in every way possible thus to keep in the closest relationship with its constituent bodies in order that the actions of the Council may have their approval.

We are delegating representatives to attend all of the annual meetings



of the constituent denominations to be held this spring and we trust that you will confer fully and freely with those who will attend your General Assembly.

The above communication is conveyed by order of the Administrative Committee at its meeting on April 9th.

Faithfully yours,

(signed) Charles S. Macfarland

General Secretary



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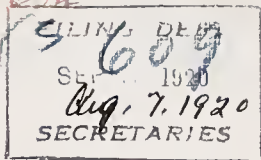
AUG 9 1920

Mr. Spaulding

N. Abbot, Esq., London

Aurmount

Meredith, New York



My dear Robert,

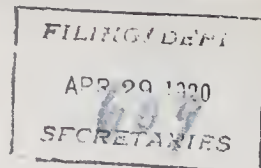
Your of the 2d. is before me.  
Thank you for your equal kindness and frank-  
ness. A sermon must have its personality to  
make it truly live.

We have had here, for a few days, our  
friend "Sonn. Hippenbottom", as he wishes to be  
called. His addresser have done us all



great good. The little hill-top church was  
crowded to the doors, many of the farm-hands  
coming in to hear him and among them several  
Roman Catholics. He made the deepest im-  
pression upon these men. He seems to  
me to be the "Livingstone" of our generation.  
Dr. Burdett's former sermon certainly fits  
him for his life was manifestly blessed of  
God. With every best wish for you in all  
God's work, now and always, I am Yours  
Albert G.





*re: Interchurch*

April 28th, 1920.

The Rev. Charles S. Macfarland, D.D.,  
105 East 22nd Street,  
New York City.

My dear Dr. Macfarland,

I am glad that Dr. North showed you the proposed report of the Interchurch World Movement to the Denominational meetings. I was hoping for an opportunity to talk it over with you to find out whether in the form in which the matter is cast you wanted the Federal Council included among the new bodies to be embraced in the Movement or preferred to have it left out. I know that you want the financial budget in but, on the other hand, you do not want to have the Federal Council classified in a way that would becloud its proper position.

The present situation as to the Report is this: It was thoroughly overhauled in a long discussion at the Executive Committee yesterday. I was unable to stay until the close, but I presume it was then left in Dr. Watson's hands to be recast. Then it was to go to the Executive officers of the Movement, by Professor Burton, for further revision, then it would be presented at a meeting of the Executive Committee at lunch in Cleveland at the time of the meeting of the General Committee on May 10th and will then be presented to the Executive Committee on the afternoon of May 10th.

As I gather the general sentiment of the discussion, it would have been impossible to have had the Federal Council included.

When I left the discussion was as to whether to mention any bodies at all such as the YMCA and the Bible Society.



Dr. Macfarland, #2.

If I can be of any help in having this matter rightfully dealt with please let me know. I shall be in meetings all day Thursday and Friday and have to be in Cleveland on Saturday, but hope to be back in New York next week.

Your letter with reference to my representing the Federal Council at Des Moines has come, and I wish it were possible to do either this or one of the other errands which you suggested to the Baptists and Southern Presbyterians, but I can not possibly get the time for the trip out to Des Moines. It could not be done in less than three days, and there are no three days in the month that I can dislodge.

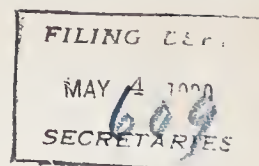
Very cordially yours,

RES:C.



*Chas. S. Macfarland*

THE FEDERAL COUNCIL  
OF THE  
CHURCHES OF CHRIST IN AMERICA



OFFICE OF THE GENERAL SECRETARY  
105 EAST TWENTY-SECOND STREET  
NEW YORK

WASHINGTON OFFICE  
937 WOODWARD BUILDING

New York, N. Y.,  
April 29, 1920.

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York, N. Y.

My dear Dr. Speer:

In reply to yours of April 28, I think you are obviously right. We ought not to include the Federal Council in any way in the Interchurch World Movement.

It seems to me that on this matter we had better await the various actions of the constituent denominations.

I note your statement that the Interchurch World Movement report was "thoroughly overhauled." The form which I received from Dr. Taylor certainly gave opportunity for overhauling.

I am very sorry that you cannot go to Des Moines, but I realize your difficulties.

Faithfully yours,

*Charles S. Macfarland*

CSM:M



*Charles S. Macfarland*

# FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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MAY 18 1920

SECRETARIES

Baptist Churches, North  
National Baptist Convention  
Free Baptist Churches  
Christian Church  
Christian Reformed Church  
in North America  
Churches of God in N. A.  
(General Eldership)  
Congregational Churches

Disciples of Christ  
Friends  
Evangelical Synod of N. A.  
Evangelical Association  
Lutheran Church, General Synod  
Methodist Episcopal Church  
Methodist Episcopal Church, South  
African M. E. Church  
African M. E. Zion Church

Colored M. E. Church in America  
Methodist Protestant Church  
Moravian Church  
Presbyterian Church in the U. S. A.  
Presbyterian Church in the U. S. (South)  
Primitive Methodist Church  
Protestant Episcopal Commissions on  
Christian Unity and Social Service  
Reformed Church in America

Reformed Church in the U. S.  
Reformed Episcopal Church  
Reformed Presbyterian Church,  
General Synod  
Seventh Day Baptist Churches  
United Brethren Church  
United Evangelical Church  
United Presbyterian Church  
Welsh Presbyterian Church

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*Chairman Executive Committee*  
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*Negro Churches*

BISHOP WILBUR P. THIRFIELD, *Chairman*  
REV. RODNEY W. ROUNDY, *Secretary*

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York City

My dear Dr. Speer:

I enclose herewith the report made to  
your Constituent Body which has been sent to the  
corresponding official.

You are, however, requested, in consul-  
tation with the other denominational associates who  
were appointed in connection with your gathering, to  
see that the report is given due consideration and  
especially that its four recommendations are acted  
upon.

The formal representative who will attend  
your body to represent the Federal Council is Dean  
Herbert L. Willett, 19 South La Salle Street, Chicago,  
Illinois, and you are invited to see that he gets a good  
hearing.

Sincerely yours,

*Charles S. Macfarland*  
General Secretary

CSM:P

May 11, 1920



# FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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609

Baptist Churches, North  
National Baptist Convention  
Free Baptist Churches  
Christian Church  
Christian Reformed Church  
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REV. RODNEY W. ROUNDY, *Secretary*

## To the Constituent Bodies of the Federal Council of the Churches of Christ in America:

The progress of cooperation and federation on the part of the Protestant churches has been greater during the past three years than during all the preceding period of the existence of the Federal Council. The activities necessitated by the war have contributed to this end. While due to special exigencies, they were carried on by normal processes and thus have assumed permanent form and existence. The General War-Time Commission of the Churches, under the chairmanship of Dr. Robert E. Speer, adopted policies and measures with the deliberate intention of such conservation. Its work was not performed in an independent manner, but, in accordance with the prevailing policy of the Council, through the denominational commissions working in close cooperation. Perhaps it is for this reason that the magnitude of the work has not been adequately estimated. It appears in the volume issued recently, entitled "War-Time Agencies of the Churches," which is hereby submitted as a part of this report and will appear still more fully in the final report of the General War-Time Commission soon to be issued.

The work of the Commission was prosecuted in such cooperative relations with the other departments of the Federal Council that, when the war was ended, the Commission was ready to dissolve and leave the conservation of its work to the permanent body. It had created no superfluous machinery. The carrying on of the service thus inherited from the War-Time Commission necessitated some reorganization in the administration of the Council and also a greatly increased budget.

The enlarging area of cooperation has so extended the relationships of the Council, and its increasing responsibilities have necessitated such immediate action on important measures, that the Administrative Committee has been reconstituted, by authorization of the special meeting of the Council held in Cleveland in May, 1919. It had become obvious that many important subjects could not await reference to an Executive Committee, meeting annually, and yet ought not to be dealt with by a subcommittee of the Executive Committee. It seemed clear, therefore, that the Administrative Committee, which meets each month, should consist of direct representatives of the constituent denominations. It was equally apparent that, in the interest of effectiveness and the avoidance of duplication, various other bodies, notably the Home Missions Council, should be in constant conference with the Administrative Committee.

That Committee has, therefore, been reconstituted in such a way that it now includes direct representatives officially designated by the appointing powers of the constituent denominations and of representatives, as



affiliated bodies, of the Home Missions Council, the Council of Church Boards of Education, Sunday School Council of Evangelical Denominations, Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions.

Increasing cooperation has also developed with other bodies not officially constituted by the churches and yet approved by them, and therefore representatives of the American Bible Society, the International Committee of the Young Men's Christian Associations and the National Board of the Young Women's Christian Associations have been added to the Administrative Committee. Representatives of two other bodies have been made consultative members: the Committee of Reference and Counsel of the Foreign Missions Conference of North America and the Committee on Cooperation in Latin America. The Administrative Committee of the Federal Council is, therefore, now a body genuinely representative and democratically and effectively constituted to consider our entire range of Protestant interests.

The various commissions and other committees of the Council are being similarly reconstituted to the end that they may directly represent the constituent bodies. The commissions of the Council are of two kinds—those which coordinate the activities of existing denominational agencies and those which carry out tasks not now undertaken by other agencies. The Commission on Evangelism, for example, is of the first type, being organized to bring together for more united and effective action the official representatives of the committees on evangelism appointed by the various denominations. The Commission on Relations with the Orient is an illustration of the second type, dealing, as it does, with a sphere of Christian interest for which special denominational agencies do not exist. In the case of commissions of this latter kind, where there are no corresponding denominational departments to be represented, it is none the less the avowed policy of the Council to make the Commission genuinely representative of the whole constituency.

It cannot be said as yet that the cooperative relationships thus provided for have been fully established in practice. This cooperation is, however, proceeding in an increasing degree as concrete questions arise, and the Federal Council may readily be made a body fully adequate to all of the interests concerned as rapidly as the constituent elements, denominational and interdenominational, may find it desirable.

The whole movement for Christian cooperation is in some peril at the present moment on account of confusion resulting from the many different and generally unrelated movements in its interest. The sense of denominational responsibility in the constituent bodies of the Federal Council has seldom, if ever, been so strong as at the present moment and it is rapidly deepening. At the same time, there is a general and genuine spirit of cooperation. In this situation, characterized by more or less confusion resulting from the fact of various interdenominational and union movements, the Federal Council holds a strategic position. It is a clearly defined, solidly constituted organization which directly represents the denominations themselves. For the fullest and most responsible cooperation such a representation of the denominations as corporate entities is essential. Upon the life and vigor of the Federal Council, therefore, the entire cooperative movement seems largely to depend. What the Council has achieved during the past decade has been the chief factor in making possible other cooperative movements, and it continues to be an important factor in conserving the work of those movements. It is, as our religious institutions are now constituted, the backbone of the whole cooperative undertaking. Its solid foundation, laid by the official action of the denominations themselves, and its steady development, puts it in a position to make particularly important contributions in the interest of permanent stability. This being so, the immediate future of the Federal Council is of the highest significance to the Christian world at large.



Structurally and constitutionally the Council is thoroughly representative of the denominational bodies. Its powers are determined by the denominations themselves. So far as they are willing to delegate to their Council additional powers or responsibilities it is in a position to advance into expanding spheres of service. It would seem, therefore, that it should be, in the last analysis, the body to which the churches should look for permanent, substantial and wisely considered cooperation.

Hence the strengthening of their Federal Council would seem to be one of the most important tasks today before the constituent bodies; and the proper relationship between the Council and the other permanent and established interdenominational organizations affiliated and cooperating with it, or which should be affiliated and cooperating with it, is one of the most important considerations before the entire group of interdenominational bodies.

The chief need at the present moment is for an actual intimacy of relationship between the denominations and their Council and, through the Council, between the higher governing bodies of the denominations themselves, such as has been provided for under the present administrative arrangements of the Council.

In order to provide for the expansion of this common work, the Council is increasing the executive staff as rapidly as the resources will warrant and the right men are found. Up to the present the work has been accomplished by a very small secretarial force. It is expected that in the near future more adequate executive organization will be provided, to consist of additional general secretaries and of secretaries for certain of the commissions not now adequately provided for.

The recent experience through which the nations of the world have passed has emphasized the necessity of cooperation not only in national affairs but also in international relationships in every sphere of human activity. This should be true of the Churches above all other institutions. In the face of the new situation the Federal Council has entered into fraternal and practical relations with similar federated Church bodies in European countries. The cooperation thus far undertaken has already revealed the significance of the Federal Council, as representative of the Protestant forces of America, not only in the religious life of our own land but in relation to the Christian forces of the world. The present international contacts, developed largely through sympathetic response to expressed needs of our sister churches in Europe, clearly indicate the importance of an external expression of the spiritual oneness of the Church universal.

### THE PRESENT AREA OF SERVICE

It is difficult to present in a concise report the present scope of the Council's work or to give an adequate comprehension of its service. The appropriate committees of the constituent bodies should review the Annual Reports for the year 1919, which are submitted with this report.

*The Central Department*, at the National Offices in New York, is first of all the general correlating and guiding agency for the various departments and commissions whose work is considered month by month by the Administrative Committee. In addition to this the Central Department administers a large area of work not falling to the commissions and departments or relating to those which have no executive secretaries. One of its most important tasks at the present time is the arrangement for the proposed preliminary conference at Geneva, in August, 1920, looking towards an Ecumenical Conference of the churches of the world, in response to requests from several religious bodies in Europe.



*The Washington Office* has recently been organized in a manner that makes it an effective headquarters of Protestant interests at the national capital, under efficient administrative care, with a cooperating committee consisting of representatives of the constituent bodies. At the present moment one of the outstanding activities is that carried on in association with the War and Navy Departments in their program of Education and Character Building. The same sort of appropriate relationships are being established with other Departments of the Government.

*The Commission on Interchurch Federations* now finds a well prepared field ready for the establishment of organized and financially supported federations in local communities, its work being limited only by its resources in the way of men and funds to carry out its plans. Important City Federations have been established during the year, including Boston and San Francisco. There are now 44 Federations with headquarters and executive secretaries.

*The Commission on Evangelism* is rapidly taking that place of prominence which belongs to it and is developing a type of Evangelism whose results are permanent. It is mainly concerned with pastoral evangelism, beginning its work with the theological seminaries, by whose faculties and students its Secretary has been warmly welcomed. The Commission has initiated a type of evangelism, known as simultaneous evangelism, which is proving very effective in securing permanent results.

*The Commission on the Church and Social Service* is a body which, after ten years of effective work, has secured in large measure the confidence of both the churches and of various social institutions. It has proceeded with its work in recognition of the fact that the churches are made up of men and women of all forms of social faith from the most conservative to the most radical. It has avoided both the reactionary and the spasmodic tendencies of the time and has proceeded along the line of the more patient and permanent evolutionary methods. No similar body in the country has obtained more general confidence on the part of men and women who believe in social advance through the persuasive spirit and educational methods of the Gospel.

*The Commission on Christian Education*, patiently engaged with the various phases of its task, has clearly shown the need of closer correlation denominationally, interdenominationally and between the various forms and institutions for Christian Education.

*The Commission on the Church and Country Life* has recently issued a volume entitled "6,000 Country Churches," a reliable survey of the State of Ohio, which, in itself, indicates the value of the service rendered by such a Commission representing the churches. It has been an effective informational and promoting agency. Its staff has rendered important service to the Survey Department of the Interchurch World Movement.

*The Commission on Temperance*, united with the *National Temperance Society*, under new forms of activity, is cooperating in the effort to make prohibition effective by continued moral education in temperance, to which is now added education in law and order without which the laws themselves can avail little. It has recently entered into cooperative relations for the propagation of temperance work throughout the world. Measures are being prosecuted to increase the distribution of its three temperance papers for adults, young people and children.

*The Commission on Relations with the Orient* is a most expert and practical, as well as a most idealistic body, dealing with our relationships with the people of the East. It handles these momentous questions in a representative capacity from a viewpoint and with a freedom



which effectively supplements and serves the foreign mission organizations. Its wise and effective treatment of the delicate Korean situation is a striking illustration.

*The Commission on International Justice and Goodwill* was the first body of its kind and was in large measure the creator of other bodies which have now developed world relationships among the churches in the interest of its task. It works in cooperation with these bodies and represented the Protestant evangelical churches of America in the recent international gathering at the Hague.

The work of this commission necessitates joint arrangements with other bodies, illustrated by the *Joint Committee on Ministerial Exchange*, which was instituted by the Federal Council for the exchange of visiting ministers and laymen between the churches of our own and foreign nations.

As important occasions arise, committees are appointed under the authorization of the Administrative Committee of the Council, such as the *Committee on Relations with Mexico*, whose utterances are said to have had wide effect in Mexico, as well as in shaping the thought of our own people and their representative officials.

*The Committee on Foreign Missions* acts in cooperation with the Committee of Reference and Counsel of the Foreign Missions Conference, to forward movements of cooperation and unity, and especially, by its annual reviews, to keep before the churches the attainments already made in missionary federation, cooperation and unity.

*The Commission on Relations with France and Belgium*, and the less official committees which preceded it, have received from the constituent denominations and direct individual contributions, since the beginning of the war, about \$750,000, and during the year 1919 about \$245,000.

It brings together the constituent bodies having work or related work in France and Belgium for cooperative service in these countries and enlists the interest of other denominations in an evangelical work which is most strategic for Christianity throughout the world.

*The Commission on Relations with Religious Bodies in Europe* is now in close fellowship with federal councils, federations and similar joint bodies in practically all European countries and will, during the coming summer, send commissioners to visit and confer with our various sister churches in Europe.

The Commission is in receipt of appreciative words from several of these federated bodies recognizing the influence of the Federal Council in inducing or assisting cooperative movements in these other nations.

It is perhaps not impossible that the hope expressed by the recent commissioner from the Swiss churches may be realized, of forming a real World Federation of Federations, or at least one which shall bind together the European and American evangelical bodies.

This Commission is endeavoring to stimulate the work of physical relief in the needy European countries, as well as the relief of suffering churches.

*The Committee on the War and the Religious Outlook* is issuing several volumes which will be of the highest importance in interpreting the influence of the war upon religion and the present tasks of the churches, among which will be one on the present status and the future development of Christian cooperation and unity.

While this Committee is now completing the particular task entrusted to it, the actual work will be continued under the direct guidance of the Council, its work having demonstrated the



necessity for the constant study of the common movements of the churches and their interpretation to the churches.

*The Committee on Negro Churches*, functioning during the war as the Committee on the Welfare of Negro Troops, rendered important service in the camps and abroad and, in cooperation with a similar committee of the Home Missions Council, is working with the approval and appreciation of our colored brethren.

*The Committee on the Mayflower Tercentenary*, appointed by the Administrative Committee, has initiated the American Mayflower Council, which has become a comprehensive body to insure an adequate celebration of the Pilgrim Tercentenary in its religious and spiritual significance. This Council is cooperating with similar bodies in Great Britain and Holland.

The Quadrennial meeting of the Council in Boston in December will be characterized by a special observance of the Tercentenary in which it is expected that practically all the Protestant evangelical bodies will unite.

*The Editorial Council of the Religious Press*, organized by the *Department of Religious Publicity*, has brought together practically all of the editors of the religious papers and has been duly recognized as a Commission of the Council under authority of the special meeting at Cleveland in May.

The various lines of activity, stimulated and enlarged by the war and which could only be gradually diverted into the various Commissions of the Council, have been cared for by a *Continuation Committee* appointed by the *General War-Time Commission* when it went out of existence.

This review forbids any attempt to give record of the almost daily incidental service rendered by the Council in matters such as war relief and other general matters. This is largely rendered through the *Printing and Publication Department* which is the cooperative workshop of the Protestant churches.

Various committees are appointed from time to time to meet special needs that appear, such as the *Committee on Religious Work in the Canal Zone*.

There has been brought together a group of interdenominational bodies to consider again the question of a common building in New York.

Accompanying this report are the following volumes, for more detailed information concerning the work of the Council:

"Volume of Annual Reports for 1919"

"War Time Agencies of the Churches"

"The Year Book of the Churches"

"6,000 Country Churches"

The first three volumes of the Committee on the War and the Religious Outlook, as follows: "A Bibliography on the War and Religion"; "Religion Among American Men; As Revealed by a Study of Conditions in the Army"; "The Missionary Outlook in the Light of the War."

As our constituent bodies review the work of the Council we venture to call attention to the care which has been taken to carry out the frequently enunciated policy of never setting up a new piece of machinery when the matter under consideration could be carried out in cooperation with a body already in existence. Indeed, it may be said that one of the most important functions of the Federal Council is that of studying the whole field and of allocating common service, not only to its own departments but to various other bodies, in the interest of effectiveness and the avoidance of duplication. This is of the highest importance at the present



moment when the danger must be clearly recognized of the multiplication of federative organizations. The Council often initiates movements which are not organically connected with it but which take wider scope, in cooperation with other bodies, such for example, as the American Mayflower Council.

## FINANCIAL RESOURCES

The Federal Council finds itself under obligation to call to the attention of its constituent bodies the necessity for permanent financial support.

The present denominational apportionments, amounting to a total of about \$12,000 a year, were determined upon when the total budget of the Council was about \$20,000.

The budget for the present year is a little over \$300,000, of which about \$50,000 is practically assured from contributions on the part of constituent and cooperating bodies.

The increase in the budget has been partly due to normal expansion and partly to the permanent activities developed during the war. The General War-Time Commission turned over to the Council and its other Commissions a large amount of work which required permanent activity, without, however, being able to hand over the necessary resources beyond those required to complete obligations incurred and finish work which belonged to it, because the War-time Commission itself had been largely supported from the denominational commissions which themselves went out of existence.

The funds, other than the small denominational apportionments, have been secured in the main from personal contributions from about ten thousand individuals interested in the work of the Council.

The situation has been complicated by the denominational campaigns associated in the Interchurch World Movement, because our individual givers have assumed that these campaigns were covering the whole field of both denominational and interdenominational work. The following action of the Executive Committee of the Interchurch World Movement points out the difficulty:

"The Executive Committee of the Interchurch World Movement recognizes the difficulty caused the Federal Council of the Churches of Christ in America by the financial campaign. Near the beginning of the Movement the following article in a mutually accepted statement of cooperative principles was agreed upon:

'In its financial campaign the Interchurch World Movement should take into account its effect on the financial support of the Federal Council and arrangements should be made whereby the Federal Council should be protected.'

"The Executive Committee regrets that under the limitations specified by some of the denominational bodies, no provision could be made for this important matter by the Interchurch World Movement itself and that no specific or adequate provision was made in the denominational budgets, with one or two exceptions.

"The support of the Federal Council is almost entirely by individual subscriptions, and it was inevitable that a considerable amount hitherto contributed to the Federal Council should be absorbed into the funds raised by the Interchurch World Movement campaign. Experience proves this to be the case.

"The Executive Committee of the Interchurch World Movement, therefore, requests the constituent denominations of the Federal Council, the denominational campaign committees and the individual supporters of the Federal Council to assist in adjusting this matter for the present year. The Executive Committee itself will do whatever may be recommended by the denominational assemblies.

"The foregoing action is taken by the Executive Committee of the Interchurch World Movement with double readiness, because it recognizes the effective and hearty cooperation of the Federal Council, as well as its staff, and because it fully recognizes the necessity of making adequate provision for the carrying on of the work of the Federal Council which has been approved by the churches and which is indispensable to their interests."



This matter has been taken up with the denominational representatives on the Administrative Committee of the Council, who have been requested to make it the subject of consultation with the constituent bodies.

It has been suggested that the portion of the budget covering the Central Department, the Washington Office and the Religious Publicity Service, amounting to about \$150,000, be supplied, so far as possible, by denominational apportionment, leaving the work of the Commissions to be provided for by apportionments of the corresponding denominational organizations when possible and by personal contributions to be secured by the Administrative Committee.

We recognize that the denominational bodies vary in the amount of their resources to an extent that does not altogether accord with the size of their membership, and will therefore endeavor to adjust the situation in accordance with whatever action the several constituent bodies may be able to take.

It is our belief that a much larger share of the budget ought to be provided by apportionment, especially in view of the situation created by the present denominational campaigns associated with the Interchurch World Movement. Arrangements might be made whereby denominational budgets should include an item for interdenominational obligations, out of which apportionments to the Federal Council could be made.

We trust, however, that for the present year 1920, owing to the unusual situation created by the denominational campaigns in the Interchurch World Movement, such response will be made as will tide over the present emergency.

#### RELATIONS WITH OTHER COOPERATIVE MOVEMENTS

Since the last report of the Federal Council to its constituent bodies, the Interchurch World Movement has developed, growing out of a practical emergency largely occasioned by the several denominational forward movements, to survey their fields and to secure the resources necessary to an occupation of them.

There has been more or less constant consultation between the official representatives of the Interchurch World Movement and the Federal Council, and more particularly between the General Secretaries of the Movement and of the Council. The Council's staff of secretaries and its machinery have been placed at the disposal of the Interchurch World Movement in hearty goodwill, in all those matters authorized by constituent denominations of the Council.

While there has thus been as much consultation as the pressing immediateness of the Interchurch World Movement would permit, and while there has been, we think, the fullest possible cooperation on the part of the Federal Council, it would not be true to say that there has been no duplication, either of organization or of practical work.

The Interchurch World Movement arose out of a special exigency, to meet special conditions and to do a particular task. It is now highly essential that wise provision should be made for the conservation of all permanent results.

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Another movement that has appeared since the last report of the Federal Council is the proposal of the Ad Interim Committee of the Interchurch Council on Organic Union.

Your Administrative Committee fully recognizes that the Federal Council is concerned solely with denominational cooperation and has no warrant to take up the question of organic union unless authorized to do so by the constituent bodies. Inasmuch as the proposals of the



Ad Interim Committee have been brought before the Federal Council they are referred to you for careful consideration as to how they may best be treated in the light of all the interests concerned.

We should assume that, if certain of our constituent bodies should choose to enter into organic union or unions, the newly formed body or bodies would continue to be constituents of the Federal Council, in order to preserve relationship with the other evangelical bodies which may not elect to adopt the principles of organic union.

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In the midst of this situation, when so much careful thought is necessary, we would call your attention to the fact that there are two committees giving earnest study to the whole question of the future of Christian cooperation—a committee appointed by the Committee on the War and the Religious Outlook, independent of relations to the Federal Council or other organizations, composed of a few representative men in whom the various churches repose confidence, to deal with the underlying principles; and a committee appointed by order of the Federal Council to consider particularly the practical steps that the existing situation demands. The Committee on the War and the Religious Outlook is expected to submit its report by the end of the summer. The committee of the Federal Council is to report at the Quadrennial Meeting of the Council in December.

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In concluding this report we would make certain suggestions for definite action by the constituent bodies.

I. We urge that in filling vacancies or electing new members to the Federal Council due thought be given to the selection of members who will be sure of attending the important Quadrennial Meeting in December and who will be thoroughly representative of all the great interests concerned.

II. Since these interests are not only nation-wide but of world-wide significance, we invite your special interest in the proposed Ecumenical Conference. In appointing the preliminary Committee on the Conference, authorization was asked of such appointing bodies as were available. We now ask that our constituent bodies definitely appoint either the present members or others, in order that, after the proposed preliminary conference at Geneva, that committee may be in a position to report back the findings to our constituent bodies for approval.

III. We request your careful consideration of an increased financial apportionment to the Federal Council in view of its increased responsibilities.

IV. We recommend that you authorize the Federal Council to appoint a committee which shall be fully representative of its constituent bodies and whose members shall be selected with the approval of their appointing powers, to enter into conference with the Executive Committee of the Interchurch World Movement and to hold such other conferences as may be found necessary, with a view to recommending the wisest procedure in the interest of the cooperative movement as a whole.

For the sake of making the largest impact upon our American life and for the sake of joining with Christians of other lands in the world task of the whole Church, the cooperative relationships of the churches must be brought to the point of maximum effectiveness. This, we believe, can be brought about only as the churches are themselves represented in a democratic way in such a body as the Federal Council which they have created. In its coming into being,



in its increasing development, in its potential significance for the future, we see the Spirit of the Living God at work in His Church.

In all these matters that affect our interdenominational life we are, however, not concerned with organizations in themselves or with questions of priority and prerogative. The organization is only a means to an end. Our sole concern is for the fullest possible cooperation, and for that only because we regard it as absolutely indispensable to the progress of the Kingdom of God. To feel the continued guidance of His Spirit in all the problems and tasks that lie ahead is our one great and constant need.

By order of the Administrative Committee,

HOWARD B. GROSE (Baptist Churches North)  
W. H. JERNAGIN (National Baptist Convention)  
RIVINGTON D. LORD (Free Baptist Convention)  
F. G. COFFIN (Christian Church)  
HENRY BEETS (Christian Reformed Church in North America)  
WILLIAM HARRIS GUYER (Churches of God in North America (General Eldership)  
HARRY R. MILES (Congregational Churches)  
FINIS S. IDEMAN (Disciples of Christ)  
ERROL D. PECKHAM (Friends)  
WILLIAM E. BOURQUIN (Evangelical Synod of North America)  
S. C. BREYFOGEL (Evangelical Association)  
LUTHER B. WILSON (Methodist Episcopal Church)  
FRANK M. THOMAS (Methodist Episcopal Church, South)  
JOHN BURST (African Methodist Episcopal Church)  
HENRY J. CALLIS (African Methodist Episcopal Zion Church)

N. C. CLEAVES (Colored Methodist Episcopal Church)  
LYMAN E. DAVIS (Methodist Protestant Church)  
HARRY E. STOCKER (Moravian Church)  
WILLIAM H. ROBERTS (Presbyterian Church in the U. S. A.)  
ALBERT S. JOHNSON (Presbyterian Church in the U. S.)  
E. HUMPHRIES (Primitive Methodist Church)  
JOHN M. GLENN (Protestant Episcopal Commission on Christian Unity)  
I. W. GOWEN (Reformed Church in America)  
RUFUS W. MILLER (Reformed Church in the U. S.)  
ROBT. L. RUDOLPH (Reformed Episcopal Church)  
L. A. BENSON (Reformed Presbyterian Church, General Synod)  
GEORGE B. SHAW (Seventh Day Baptist Church)  
GEORGE M. MATHEWS (United Brethren Church)  
U. F. SWENGEL (United Evangelical Church)  
R. A. HUTCHISON (United Presbyterian Church)  
R. E. WILLIAMS (Welsh Presbyterian Church)

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FRANK MASON NORTH, *President*  
JAMES I. VANCE, *Chairman Executive Committee*



May 1, 1920.



DEC 21 1920

SECRET

# INTERCHURCH WORLD MOVEMENT

## OF NORTH AMERICA

NEW YORK CITY

SURVEY DEPARTMENT  
 - 394 BROADWAY 160 Fifth Avenue.  
 FRED P. HAGGARD, Director  
 J. F. ZIMMERMAN, Assistant

S. EARL TAYLOR, General Secretary

Dec. 22/20.

The Reverend Dr. Robert E. Speer, President,

The Federal Council of the Churches of Christ in America,

Dear Dr. Speer; I am taking the liberty of writing you to ask whether in the expanded program of the Federal Council it is contemplated to establish a Commission or Department which shall deal with the relationship of the Christian Churches in America to matters of public Health and closely allied topics.

Such a Commission perhaps to be known as the Commission on the Conservation of Human Life or the Human Life Conservation Department or Commission and to deal with matters of health Conditions in America and throughout the world, for with increasing commerce between nations the diseases of the world are likely to become increasingly menacing, at least, to the people of the United States and requiring more and more careful attention.

As perhaps you may know under the Medical section of the Foreign

Survey of the Interchurch World Movement Dr. David Bovaird acting as Director and myself, associated with him in making our survey of Hospitals, dispensaries, Medical missionaries, nurses, etc. in the usual formal way were soon led because of the necessities of the case and in line with progressive medicine to take up a consideration of preventive as well as curative medicine and to study these agencies as well, only to discover how unsatisfactory and in complete is all data but also the various measures leading to the spread of preventive medicine in the way of sanitation, public and personal hygiene and social and industrial hygiene and at once turned our attention to what was being done in this country as well as abroad. This put us in touch with the U.S. Public Health Service and the Health Boards of the State and City of New York and those of other States and we were led to recognize from the statements of those in charge of these Services and Boards that there was and is no intermediary agency to function between the Health Departments of our Government, the States and Cities and the Christian Churches by means of which matters of great value to church people and the people of various communities might be informed concerning very latest developments for the physical welfare of the people. In other words it did not seem any direct medium between health authorities and the Christian Churches existed and there was a consequent failure on the part of both Church and Government to secure the best results.

Results which might be achieved if such an agency existed and which might be accomplished through the establishment of such a Commission.



The value to the Churches of such an agency is undoubted.

The value to the Government of such an agency is considered by those in charge of such affairs as very great and helping to solve a very serious problem.

Its value to the Churches of Christ in America as it deals with the world situation is also worthy of very careful consideration.

The number of medical men and women in missionary work is not large and Dr. Bovaird has felt that an interchange of experiences and the giving to these men and women the <sup>valuable</sup> results of medical investigations and surgical developments and the very latest methods of sanitation and practice of hygiene and receiving from them data concerning their own far fields of labor might result in great mutual benefit as well as help to humanity.

It is clearly manifest that no one at least in the realm of medical science is more unselfishly humanitarian in view and practice than the men and women who are working as medical missionaries and that they should have all the aid and comfort which can be given them as well as encouragement is equally clear.

This could be done in a measure by letting them know in a systematic way what is being done by our own Government in its latest methods for caring for the welfare of human life and raising it to its greatest value and efficiency.

The day is over when men religiously ignore the physical claims of our being and ever increasing consideration is being given to the care of the body as the physical basis for the highest and best development of mind, spirit and soul.

As Senator Harding said in a recent address given before the Child Life Conservation League at its convention held in Marion, Ohio, stressing first of all as he did the need of a revival of the religious spirit and certain fundamentals truths of life, duty and destiny and showing the very great value of these, continued "But let us keep ever in mind that the higher and finer attributes of humanity will rarely be developed from a human seedling planted in a soil adapted chiefly to the production of that which is selfish and sordid, in which it will be forced by stress of circumstances to struggle unduly for the bare achievement of continuing existence. We will not grow strong minds in unsound bodies, nor may we hope that illuminated souls will seek habitation in human frames tortured by disease, malformation or mal nutrition."

I do not wish to take your time by any arguments in favor of such a Commission.

It is sufficient to say that its work runs athwart no vexed social questions. All will readily agree as to its value when once clearly presented.

Workingman and employer, poor and rich alike recognize the value of those factors which make for good health for them selves and their families creating thereby greater contentment and happiness and promoting greater efficiency and power of productiveness with less economic and industrial wastage.

The crank (German, Krank, sick) is never a well, sane, evenly balanced man in anything and one mission of the Christian Church following out the Christ method is to make him a well man and whole so far as possible and keep his progeny from hereditary defects.

The expenses of such a Commission or Department under wise economical management need not be great and should not be a factor against its creation.

I hope that I have not taken too much of your time in this suggestion and that you will give it some consideration

Yours very sincerely,

*John MacMurray*

Foreign Medical Survey, Interchurch World Movement.



*Albert G. Lawson*  
**FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA** 609

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Free Baptist Churches  
Christian Church  
Christian Reformed Church  
in North America  
Churches of God in N. A.  
(General Eldership)  
Congregational Churches

Disciples of Christ  
Friends  
Evangelical Synod of N. A.  
Evangelical Association  
Lutheran Church, General Synod  
Methodist Episcopal Church  
Methodist Episcopal Church, South  
African M. E. Church  
African M. E. Zion Church

Colored M. E. Church in America  
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Primitive Methodist Church  
Protestant Episcopal Commissions on  
Christian Unity and Social Service  
Reformed Church in America

Reformed Church in the U. S.  
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REV. RODNEY W. ROUNDY, *Secretary*

2041-5th.-Ave.,

Nov. 8. 1920

Dear Dr. Speer:

This note is in the event that I  
fail to speak with you this morning.

The enclosed letter from Dr. Charles  
L. White is so important to us at this juncture  
that I hope it may be possible for you to comply  
with his suggestion.

Inter nous; it may be known to you  
that Dr. White and Mr. Richardson are Cousins and  
live near together in Brooklyn so that He is able  
to know of some possible actions that the rest of us  
might not know at least so soon.

With every best wish for you in all  
your many-sided service for the Kingdom I am,

YOURS,

*Albert G.*



# The American Baptist Home Mission Society

ESTABLISHED 1832

INCORPORATED IN NEW YORK 1843

\$1,000,000  
NEEDED ANNUALLY

23 East 26th Street, New York

ACTIVITIES and  
FIELDS

## A FORM OF BEQUEST

"I give and bequeath to the American Baptist Home Mission Society, formed in the year 1832, the sum of \$.....for the general purposes of said society."

## ANNUITIES

Annuity agreements written for any amount yielding 4 to 9 per cent. according to age.

CHARLES L. WHITE, *Executive Secretary*SAMUEL BRYANT, *Treasurer*

Missions, Evangelism, Education, Community Service, Church and Parsonage Erection.

Frontier, Rural Communities, Cities, Industrial Centers, Foreign Speaking Groups, Indians, Negroes, Latin America.

Over 1000 Missionaries speaking 27 American, European, Asiatic Languages.

November fourth 1920

Rev. A. G. Lawson, D. D.,  
105 East Twenty-second Street,  
New York, N. Y.

Dear Dr. Lawson:

Mr. Richardson writes "I duly received your letter with reference to the desirability of having Mr. Rockefeller, Jr. at some meetings of the Federal Council in Boston in December. I am presuming that this is a preliminary matter of information and that some definite request, if that is desirable, will be presented to Mr. Rockefeller." In view of the probability that an arrangement satisfactory to the Committee on Reconstruction of the Interchurch will be effected, it might be well for the Federal Council, through Dr. Robert Speer, the Chairman of the Committee conferring concerning the matter, to send a personal invitation to Mr. Rockefeller, Jr. to attend the meetings in Boston. I judge that Dr. Speer has rather intimate contacts with Mr. Rockefeller and that this approach would be most likely to bring the desired results.

Cordially yours,

*Charles L. White*  
Executive Secretary.

P.S. I felt that some progress was made yesterday, but the hardest part of the road has yet to be traveled. C.L.W.



*A. G. Dawson*

MAILING DEPT.

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609  
SECRETARIES

November 15th, 1920.

✓ The Rev. Frank Mason North, D.D.,  
The Rev. Albert G. Dawson, D.D.,  
The Rev. Charles S. MacFarland, D.D.

Dear Friends,

I have heard that my name has been mentioned in connection with the Presidency of the Federal Council for the coming Quadrennial. I write at once to say that, greatly as I appreciate such a thought on the part of any of you, I can not accept this position, and to ask that no further consideration be given to my name in this connection.

If you think it wise that the next President of the Council should be from the Northern Presbyterian Church, I would suggest the name of Dr. J. Ross Stevenson as by all odds the best man. Dr. Stevenson is Dr. Roberts' successor as Chairman of the Committee on Union and Cooperation of our General Assembly. He is one of the most capable and trusted men in the Church, a man of great energy and administrative capacity. I think he would be a wise choice for many reasons affecting not the Presbyterian Church only but other churches as well.

If the new President should come from the Southern Presbyterian Church, then, the natural and wise course would be to transfer Dr. Wace from the Chairmanship of the Executive Committee to the Presidency of the Council.

As for me, I can render greater service to the Federal Council the next few years outside of its presidency than I could in it. As President my influence would be handicapped. Outside I shall have a much wider range of action and be able to render service that would be impossible in an official position.

Whatever you may think, however, with regard to this consideration or the suggestions of other names, my own position as expressed above is definite and clear.



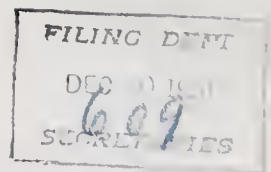
With warm regard,

Very faithfully yours,

EWB:C.



*re: C. A. Barbour*



December 28, 1920.

The Rev. A. G. Lawson, D.D.,  
2041 - 5th Ave.,  
N.Y. City.

My dear Dr. Lawson,

At the close of the Federal Council meeting in Boston the Executive Committee met to elect officers and discharge any necessary business. There were a number of things that it had to do at once, but it felt that it was not prepared as yet to elect its chairman and the secretaries of the Federal Council. It was voted, accordingly, to call a meeting in New York for January 21st when it could deliberately plan the organization and program of the Council for the next four years, at which time it could elect officers. A nominating committee was appointed to bring in names for chairman and secretaries. This committee has met and has gone over all the names which have been mentioned in connection with the Secretaryship of the Council during the last few years, some of whom, as you know, earnest effort has been made to secure. It is deeply convinced that the one man who ought to be secured now, is President Clarence A. Barbour of the Baptist Theological Seminary at Rochester. No doubt it will be necessary to show Dr. Barbour in the most convincing way that this work at this time presents to any man the superior call. Will you not write to him just as strongly as you can, setting forth the opportunity and the need?

Dr. Macfarland and Mr. Cavert both feel as deeply as anyone else the need of this enrichment and replenishing of the secretarial force of the Council. The problem of relationships will of course have to be frankly faced and worked out but



Dr. Lawson -2-

the conviction is clear in everyone's mind, and as much in Dr. Macfarland's, as you know, as in that of any one else, that some action at the meeting on January 21st with regard to the secretarial administration of the Council is indispensable, if we wish to accomplish the work which we believe the Federal Council should do for the Churches.

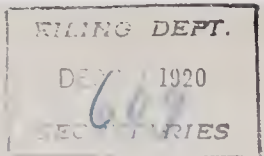
I believe that Dr. Barbour is to be in New York on January 4th, for a conference. If it can be arranged that day to have a personal interview with Dr. Barbour could you attend? Meanwhile will you not write him in the strongest and most persuasive way you can?

With best wishes for the New Year,

Very cordially yours,

res/ms





December 23, 1920.

Rev. David S. Kennedy, D.D.,  
"The Presbyterian,"  
Philadelphia, Pa.

Dear Mr. Kennedy:

In fairness and in justice to the readers of "The Presbyterian" and to the Federal Council, will you not print the substance at least of the report of the Committee on Methods of Cooperation adopted on December 4 at the meeting of the Federal Council in Boston? I enclose herewith a copy of the report, having cut out a number of passages in order to reduce the length. I have marked in red a few passages for your own special attention.

Will you kindly print with this report the statement which I gave to the press immediately after the adoption of the report, in order to prevent any misapprehension? The statement appeared in the New York Times on December 4 as follows:

"The relation of the action of the Federal Council to the Interchurch World Movement should be clearly understood. The affairs of the Interchurch World Movement were not before the council at all. Those affairs are in the hands of the committee of the Interchurch Movement, of which Bishop Thomas Nicholson of Chicago is Chairman, which will determine what disposition to make of the matters committed to it.

"What the Federal Council did was to plan its own enlarging work as the representative and responsible agency for co-operative effort of the thirty denominations which compose the council. Incidentally, it agreed to call a conference of the various agencies which serve the churches co-operatively in missionary and educational work, in which Bishop Nicholson's committee would be represented, to consider the mutually most helpful working relationships and arrangements. But the Federal Council did not take over the Interchurch World Movement. It was not proposed to the council that it should do so."

This is a careful and exact statement of the truth.

Very truly yours, .



A RELIGIOUS  
WEEKLY FOR  
THE FAMILY

*D. S. Kennedy*  
**The  
Presbyterian**

ESTABLISHED 1831

FILING DEPT.  
609  
FITS HAS-A  
NATION-WIDE  
CIRCULATION

TWELVE-SEVENTEEN MARKET ST.



PHILADELPHIA, PENNSYLVANIA

Dec. 28, 1920

Robert E. Speer, D.D., Sec.,  
The Board of Foreign Missions  
The Presbyterian Church, U.S.A.

Dear Dr. Speer,

I received your letter relative to the Federal Council. The item which you quote from The New York Times will appear in THE PRESBYTERIAN issued this week.

With regard to the publication of the report which you request, permit me to say that we are crowded for space and we are hardly prepared to print such an extended paper on the one subject. But you ought to have an opportunity to make a fair statement of the work done at your quadrennial and if you will send me a summary over your name, to the length of six to eight hundred words, or at most, a thousand, we will give it a proper place in the paper.

As for ourselves and those who see with us, we have lost all interest in the Federal Council and other related organizations. They seem to lack purpose and definiteness of aim. Their pro-



A RELIGIOUS  
WEEKLY FOR  
THE FAMILY

# The Presbyterian

ESTABLISHED 1831

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PHILADELPHIA, PENNSYLVANIA

R. E. Speer, #2

grams are diffuse and they undertake much but accomplish little. They add secretary to secretary and are constantly increasing their budgets. So that an excessive amount of the Church's funds are consumed in the mere machine.

We are persuaded that there is a strong reaction in the Church against this whole thing. The fact that the budget has been reduced from about twenty three millions to twelve millions shows the trend of thought and feeling. The lamentation from the Presbytery in Idaho which called for \$2700 to meet their necessities and could get but \$1200, forcing them to close up many of their Churches, shows the absolute necessity of spending less at the center and more at the point of actual work. Cries of the same character are coming from the foreign field. If this condition of things continues, a large number of Christian people will discard the Boards as their agencies and will send their offerings direct to the workers in the field. In fact, this arrangement is already in operation. I cannot refrain from expressing regret, directly and personally, to you, that you are henceforth to stand before the Church as one divided



A RELIGIOUS  
WEEKLY FOR  
THE FAMILY

# The Presbyterian

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IT HAS A  
NATION-WIDE  
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PHILADELPHIA, PENNSYLVANIA

R.E. Speer #3

in your energies between the great work of  
foreign missions, in which you have been honored  
as the senior secretary by the Presbyterian  
Church, and the Federal Council; which is  
an indefinite proposition in the minds of many  
devout and faithful members of the Church.

Your statement as quoted from the New York Times  
declares that the Federal Council has not taken  
over the Interchurch. In view of the widespread  
reports we are glad to have this statement made.  
It seems, however, to us, that the statement con-  
tains an implication that the Council is preparing  
at an increased expense of three hundred thousand  
dollars, to undertake something of a similar nature.  
In our opinion, if it does undertake this, it is  
going to meet with a stiff and increased prejudice.  
The Church is weary of complex machinery and inflated  
programs. It calls for simplicity and greater  
directness.

Awaiting your condensed report, and with best  
wishes for the New Year, I am

Cordially yours

*D. S. Kennedy*



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FEB 1 1921

SECRETARIES

Dear Dr. Speer:

The following is a copy of a news item which we received from New York. It came from an ardent admirer of yours in New York. This was not published but you can see what was said.

DSK

(copy)

A meeting of all the leading national organizations of American Protestantism was held Nov. 13 in the auditorium of the Young Women's Association. There were seventy men and women present. This was held in response to a request made by the late Interchurch World Movement to the Federal Council of Churches of Christ in America. The Federal Council at its quadrennial meeting in Boston last week agreed to call such a conference. This meeting was that conference.

At its conclusion Robert E. Speer, new President of the Federal Council, who is a Secretary of the Presbyterian Board of Foreign Missions, issued a statement: It was voted that the Federal Council should enter the field left vacant by the death of the Interchurch World Movement including its uncorrelated and incomplete survey.



*J. E. Johnson*

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA  
COMMISSION ON THE  
CHURCH AND SOCIAL SERVICE

FILED  
669  
COUNCIL OF CHURCH  
SECRETARIES

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105 EAST TWENTY-SECOND STREET  
NEW YORK

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REV. JAMES M. MULLAN, Reformed  
REV. CHAS. SCANLON, Presbyterian  
REV. ALVA W. TAYLOR, Episcopal  
REV. HARRY F. WARD, Methodist

15

December 7, 1920

Rev. Robert E. Speer,  
156 Fifth Avenue,  
New York City.

My dear Dr. Speer:

In accord with my promise given you over the telephone, I am sending you a set of galley proof of the "Deportations Report". I have kept this in reserve because it seemed necessary to give the Denver report the right of way. I doubt if there is anything in this report, inasmuch as it is in the main merely a study of official records, which need give the Administrative Committee any concern.

The recommendations have been put together after careful conference with a number of people with expert knowledge, including Dean Stone of Columbia Law School.

If you care to give me the name of the person who communicated with you, I can perhaps judge better of the value of the criticism but I do not see how any fault can be found with the report on legal grounds, although a representative of the Department of Justice, with whom I have carefully gone over the matter of the report, indicated plainly that the implied criticism annoyed him. We have undertaken to take full account of the criticisms offered by him and by others.

It is a matter of principle with me in connection with any report which I have direct responsibility for, to secure in advance from persons whom it criticises, such representations as they care to make.

I would greatly appreciate an early opportunity to talk with you, not merely about this matter, but about the policy of the department in general.

Sincerely yours,

*F. E. Johnson*  
Research Secretary

FEJ:W



*S. S. Hough*  
**United Enlistment Movement**  
OF THE  
CHURCH OF THE UNITED BROTHERN IN CHRIST

FILING DEPT.

DEC 18 1920  
607  
SECRETARIES

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S. S. HOUGH, Executive Secretary,  
415 Otterbein Press Building  
Dayton, Ohio.

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BISHOP G. M. MATHEWS, Central District

December 18, 1920

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York City, N.Y.

My dear Dr. Speer:

As I think of the changes which have taken place the last four years, and the condition and situation of the Christian Churches of our country, I am deeply grateful to God that you were chosen Chairman of the Federal Council of Churches at Boston. Your messages at that meeting, your decisions and spirit as presiding officer, made an up-lifting impression. The news of your election to this important position ~~has~~ sent a thrill of hope and confidence throughout all the denominations. If possible I shall try to attend the meetings of the Executive Committee to which position our delegates elected me.

As I think of the many interdenominational movements that have been developing the last twenty-five years and the fact that it now seems desirable on the part of practically all of them to be correlated and directed from one chief center, I believe the Boston meeting of the Federal Council will go down in history as marking a new epoch for Protestant Christianity in the United States. I sincerely hope that the work can be so promoted as to put adequate and strong emphasis on evangelism and Christian education as you indicated in the report you read on "Cooperation." Most of the other departments can be related and headed up as contributory factors toward these great essentials.

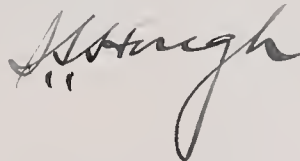
I was impressed with the fact that, as organized in the past, there are too many separate committees and commissions. To go through with such a series as we had at Boston prevents any one or two supremely important departments from standing out in their proper proportions. I think you will understand what I am seeking to get at and I am certain that Christian leaders everywhere will agree with one of the delegates who spoke to me as we walked along the streets of Boston, that we can safely leave this whole matter into the hands of yourself and those who ~~will be~~ *are working* ~~as you~~ *out* the re-organization and plan for the promotion of the causes, ~~placing~~ *so as to place* the chief emphasis where it belongs.



This large task comes to you as one already overburdened, I know, but, Dr. Speer, I do believe it is of God and you can afford to put some other things aside for the next two or three years to give your prayers, best thought and energy to make the Federal Council all that God wants it to be.

For the up-building of the church members already gathered, for the more speedy proclamation of the gospel to all mankind, and for the better application of the principles of the gospel to every condition of life, I am with you in prayers and active cooperation the next four years.

Most sincerely,

A handwritten signature in dark ink, appearing to read "H. H. Hough". The signature is written in a cursive style with a large, looping "H" and a long, sweeping tail that extends downwards and to the right.

SSH-DEC



*Howard B. Grose*

MISSIONS

A BAPTIST MONTHLY MAGAZINE

HOWARD B. GROSE, EDITOR

FILING DEPT.

FEB 1 1921

669  
SECRETARIES

276 FIFTH AVENUE, NEW YORK

*re. C. A. Barbour*

December 23, 1920.

My dear Dr. Speer:

I learned on Monday evening that Dr. Barbour had agreed to go to Calvary Church in Washington in the autumn of 1921. I did not call you up because I thought it best to let you approach him on the Federal Council matter. If he is committed, I have thought seriously of another man, who has grown upon me the more I have considered him--that is, Dr. Franklin of our Foreign Society. He is known to you. He has, I think, the chief qualifications we seek--a fine and winning personality, a genuine Christianity, a beautiful spirit, combined with a clear judgment, vision, breadth of sympathy, a conservative progressive in theology, approved by all our wings and only disapproved by a few because of his denominational breadth and interdenominational attractions. He is an admirable platform speaker, always winning and persuasive, has tact and is able to win his opponents if he has them by his amiable manner. I have spoken to a number of friends and they believe that, if obtainable, he would make an excellent choice. He has the confidence of all who know him, took a fine position during the war, gained the liking of Gen. Pershing, stands high with the English and Continental leaders. I believe he might be movable, though not easily, because he is conscientious as to his duty.

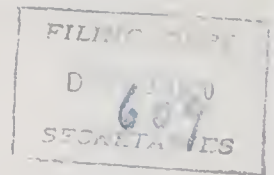
I pass this on to you. I cannot see any other man as yet that approves himself to me. May you have a restful and really glad Christmas, in preparation for great days.

Faithfully yours,

*Howard B. Grose.*



*re: C. A. Barbour*



December 28th, 1920.

Mr. John M. Glenn,  
130 East 22nd Street,  
N.Y. City.

My dear Mr. Glenn,

At the close of the Federal Council meeting in Boston the Executive Committee met to elect officers and discharge any necessary business. There were a number of things that it had to do at once, but it felt that it was not prepared as yet to elect its chairman and the secretaries of the Federal Council. It was voted, accordingly, to call a meeting in New York for January 21st when it could deliberately plan the organization and program of the Council for the next four years, at which time it could elect officers. A nominating committee was appointed to bring in names for chairman and secretaries. This committee has met and has gone over all the names which have been mentioned in connection with the Secretaryship of the Council during the last few years, some of whom, as you know, earnest effort has been made to secure. It is deeply convinced that the one man who ought to be secured now, is President Clarence A. Barbour of the Baptist Theological Seminary at Rochester. No doubt it will be necessary to show Dr. Barbour in the most convincing way that this work at this time presents to any man the superior call. Will you not write to him just as strongly as you can, setting forth the opportunity and the need?

Dr. Macfarland and Mr. Cavert both feel as deeply as anyone else the need of this enrichment and replenishing of the secretarial force of the Council. The problem of relationships will of course have to be frankly faced and worked out



Mr. Glenn -2-

But the conviction is clear in everyone's mind, and as much in Dr. Macfarland's, as you know, as in that of anyone else, that some action at the meeting on January 21st, with regard to the secretarial administration of the Council is indispensable, if we wish to accomplish the work which we believe the Federal Council should do for the Churches.

I believe that Dr. Barbour is to be in New York on January 4th, for a conference. If it can be arranged that day to have a personal interview with Dr. Barbour, could you attend? Meanwhile will you not write him in the strongest and most persuasive way you can?

With best wishes for the New Year,

Very cordially yours,

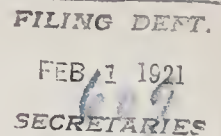
res/ms



*J. M. Glenn*  
130 EAST TWENTY-SECOND STREET  
NEW YORK CITY

*re: C. A. Barbour*

December 30, 1920.



Dr. Robert E. Speer  
Board of Foreign Missions of the  
Presbyterian Church  
156 Fifth Avenue  
New York City

Dear Dr. Speer:

I am glad to write to Dr. Barbour  
as you request, and enclose copy of my letter to  
him.

I have an important conference on  
January 4 which will probably last all the morning.  
If your conference with Dr. Barbour is to be in the  
afternoon, I can probably attend it.

I hope to be present at the Executive  
Committee meeting on January 21.

With heartiest greetings and best wishes  
for the New Year, I remain

Faithfully yours,

*J. M. Glenn*



FEB 1 1921

609  
SECRETARIES

December 30, 1920.

Dr. Clarence A. Barbour  
Baptist Theological Seminary  
Rochester, New York

Dear Dr. Barbour:

It is pleasant news that the Nominating Committee of the Federal Council of Churches has decided to present your name for election as the secretary of the Federal Council of Churches. May I express my earnest hope that you will give this possibility the fullest consideration? I know of no position where a man will have a greater opportunity to influence the life of the Churches and to bring them into closer cooperation for active and intelligent service. It is a position that is well worth any man's mettle. Our Church life is, as you well know, at a critical state. Fortunately, the outlook seems brighter and more promising than it has ever been; but if the promise is to be adequately taken advantage of, the Federal Council must be reinforced by some men who know the Churches and can deal with them sympathetically and encouragingly. I hope, therefore, that you will consent to give the Council your much-needed aid.

With best wishes for the New Year, I remain

Sincerely yours,

(Sgd.) J. M. GLENN



S. M. Parker

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

609

Baptist Churches, North  
National Baptist Convention  
Free Baptist Churches  
Christian Church  
Christian Reformed Church  
in North America  
Churches of God in N. A.  
(General Eldership)  
Congregational Churches

Disciples of Christ  
Friends  
Evangelical Synod of N. A.  
Evangelical Association  
Lutheran Church, General Synod  
Methodist Episcopal Church  
Methodist Episcopal Church, South  
African M. E. Church  
African M. E. Zion Church

Colored M. E. Church in America  
Methodist Protestant Church  
Moravian Church  
Presbyterian Church in the U. S. A.  
Presbyterian Church in the U. S. (South)  
Primitive Methodist Church  
Protestant Episcopal Commissions on  
Christian Unity and Social Service  
Reformed Church in America

Reformed Church in the U. S.  
Reformed Episcopal Church  
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Seventh Day Baptist Churches  
United Brethren Church  
United Evangelical Church  
United Presbyterian Church

NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: Fedcil

Telephone Gramercy 3475

*re: Conference*

December 8, 1920.

Dr. Robert L. Speer,  
Board of Foreign Missions of the  
Presbyterian Church in the U. S.A.,  
156 Fifth Avenue,  
New York, N. Y.

Dear Dr. Speer:

I am sending this note to you by messenger because I should like as soon as possible your counsel on three important matters.

(1) The conference of the interboard agencies on the 13th. The invitation to the conference to be held at 10 o'clock on the morning of the 13th, at the Central Branch of the Y. W. C. A. (with luncheon served in the building), was sent out before the Boston meeting, in accordance with the arrangements made by the preliminary conference of the chairman and secretary of each of the various agencies. The representatives of the Federal Council to attend this conference, however, have not yet been named. According to the action of the preliminary conference, the president, the executive secretary and others not to exceed five, to be designated by the president and the secretary, are to be the official representatives. Dr. Macfarland and I would like to leave in your hands the naming of those to represent the Council. Perhaps Dr. Lawson should be included in the representation, since he was present at the preliminary conference (representing Dr. North, who was unable to attend).

I presume that you have heard from Bishop Nicholson concerning the preparation of the tentative plan to be proposed at this conference. As I wrote you ten days ago, Bishop Nicholson, yourself and Mr. Turner, with two others to be chosen by these three, were named a sub-committee to prepare a statement for the consideration of the conference.

I presume that it would be desirable for each of those who are to attend the conference on the 13th to have a copy of the report of the Committee on Methods of Cooperation, and I am seeing that it is sent them.

(2) Two weeks ago an informal conference of some representatives of the Missionary Education Movement and the Federal Council was held, and in accordance with its action the Administrative Committee, meeting jointly with the Executive Committee at Boston, authorized a more formal conference between the two agencies. I find that Dr. Miles B. Fisher has already requested the representatives of the Missionary Education Movement to attend



Dr. Robert E. Speer

Page 2.

on the 15th of this month, at 10 o'clock, in our office, acting on an informal suggestion as to date. Would this be convenient to you? I assume that it is a conference for only the morning, and not running into the afternoon.

Will you suggest the names of those whom you would like to have represent the Federal Council? Perhaps Dr. Meyer, Dr. Winchester and Dr. Sanders should be included, as they were present at the preliminary conference.

3. Dr. Meyer and Dr. Winchester suggest that the preliminary conference of the chairmen and secretaries of the agencies of religious education, proposed by the resolution adopted at Boston last Monday, be held at Atlantic City on the evening of December 27, just preceding the meeting of the International Lesson Committee. They think that this will bring together several of the people whom it would be important to have at the preliminary conference. Could you attend at that time, or do you think that it would be better to call the meeting in New York that morning, which would allow those who needed to go on to Atlantic City to do so in the afternoon?

Faithfully yours?

S. M. Covert

Secretary.

SMC:M



# FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Baptist Churches, North  
National Baptist Convention  
Free Baptist Churches  
Christian Church  
Christian Reformed Church  
in North America  
Churches of God in N. A.  
(General Eldership)  
Congregational Churches

Disciples of Christ  
Friends  
Evangelical Synod of N. A.  
Evangelical Association  
Lutheran Church, General Synod  
Methodist Episcopal Church  
Methodist Episcopal Church, South  
African M. E. Church  
African M. E. Zion Church

Colored M. E. Church in America  
Methodist Protestant Church  
Moravian Church  
Presbyterian Church in the U. S. A.  
Presbyterian Church in the U. S. (South)  
Primitive Methodist Church  
Protestant Episcopal Commissions on  
Christian Unity and Social Service  
Reformed Church in America

Reformed Church in the U. S.  
Reformed Episcopal Church  
Reformed Presbyterian Church,  
General Synod  
Seventh-Day Baptist Churches  
United Brethren Church  
United Evangelical Church  
United Presbyterian Church

NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: Fedcil

Telephone Gramercy 3475

November 30, 1920.

At an informal conference of some of the executive officers of the various interboard agencies and the Federal Council of the Churches of Christ in America last Friday afternoon, it was unanimously agreed that, subject to ratification by the Quadrennial Meeting of the Federal Council this week, a thoroughly representative conference should be held between the interboard agencies and the Federal Council, "to work out the best plan for bringing about the most mutually helpful working relationships and arrangements on their part."

You are one of those nominated to attend the proposed conference in a representative capacity. The enclosed minutes of the preliminary conference held last Friday will explain the arrangements more in detail. As recording secretary of this preliminary conference I was requested to communicate with each of those who are to represent the various organizations and to request them to reserve Monday, December 13, for the proposed conference. It will be held at the Central Branch of the Y.W.C.A., 610 Lexington Avenue, beginning at 10 o'clock. Luncheon will be served in the building.

I shall appreciate it if you will advise me at your convenience whether you will be able to be present.

Very sincerely yours,

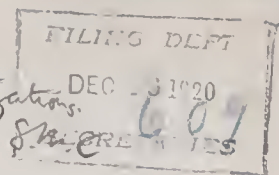
Secretary.

SMC:M

Enc.



*This is the list of those invited  
to the Interboard Conference. They were  
nominated by the officers of the organizations.*



I. HOME MISSIONS COUNCIL

Rev. Charles L. Thompson, 156 Fifth Avenue, New York, N. Y.  
Rev. Alfred Williams Anthony, 156 Fifth Avenue, New York, N. Y.  
Rev. Charles E. Burton, 287 Fourth Avenue, New York, N. Y.  
Rev. Charles L. White, 23 East 26th Street, New York, N. Y.  
Mr. William T. Demarest, 25 East 22d Street, New York, N. Y.  
Rev. Ralph Welles Keeler, 111 Fifth Avenue, New York, N. Y.  
*" John A. Marguis 156 " " " "*

II. Council of Women for Home Missions

Mrs. May Leonard Woodruff, Allendale, N. J.  
Mrs. F. W. Wilcox, 287 Fourth Avenue, New York, N. Y.  
Mrs. Orrin R. Judd, 42 Hart Street, Brooklyn, N. Y.  
Miss Florence E. Quinlan, 156 Fifth Avenue, New York, N. Y.  
Mrs. F. S. Bennett, 149 Dwight Place, Englewood, N. J.  
Mrs. J. S. Allen, 25 East 22d Street, New York, N. Y.

III. SUNDAY SCHOOL COUNCIL OF EVANGELICAL DENOMINATIONS

Rev. John T. Farris, Witherspoon Building, Philadelphia, Pa.  
Rev. ~~George~~ T. Webb, 99 Dundas Street, E., Toronto, Canada  
Mr. Sidney A. Weston, 14 Beacon Street, Boston, Mass.  
Mr. Marion Lawrance, 5 So. Wabash Avenue, Chicago, Ill.  
Mr. Harry Wade Hicks, 1 Madison Avenue, New York, N. Y.

IV. REORGANIZATION COMMITTEE OF THE INTERCHURCH WORLD MOVEMENT

Bishop Thomas Nicholson, 58 East Washington Street, Chicago, Ill.  
Rev. W. B. Anderson, 200 North 15th Street, Philadelphia, Pa.  
Rev. William Horace Day, United Congregational Church, Bridgeport, Conn.  
Mr. James M. Speers, c/o James McCutcheon and Co., Fifth Avenue and 34th Street,  
New York, N. Y.  
*James H.*  
Rev. J. M. Mahorter, 2955 Euclid Ave. St. Louis, Mo.  
Rev. S. L. Morris, 1522 Hart Building, Atlanta, Ga.  
Rev. J. H. Apple, 15th and Race Streets, Philadelphia, Pa.

V. COUNCIL OF CHURCH BOARDS OF EDUCATION

Rev. A. W. Harris, 150 Fifth Avenue, New York, N. Y.  
Rev. Robert L. Kelly, 15 West 43rd Street, New York, N. Y.  
*(others to be named by Dr. Harris & Dr. Kelly)*

VI. FELLOWSHIP OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA

Mrs. William Boyd, 1520 Spruce Street, Philadelphia, Pa.  
Miss Vernon Halliday, 25 Madison Avenue, New York, N. Y.  
*(others to be named)*

*Mrs. Scidott Knox, 1748 Bway, N.Y.C.  
Mrs. H.W. Peabody, Beverly, Mass.  
Mrs. E.C. Cronk, 45 W. 18, N.Y.C.  
Miss Margaret Hodge, 156 Fifth Ave., N.Y.C.*



VII. FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

Mr. Fennell P. Turner, 25 Madison Avenue, New York, N. Y.

(others to be named by the Committee of Reference Council)

VIII. FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Rev. Frank Mason North, 150 Fifth Avenue, New York, N. Y.

Rev. Charles S. Macfarland

(others to be named by Dr. Speer)



Franklin.  
 Wilson  
 Mitt  
 Patton  
 Lentz  
 Swann  
 Camp.

o Roth 1.  
 o Macfadyen 2  
 Larson. 6  
 o Speer. 4  
 Wab Brown.  
 ✓ Charles - H B Grace ~ 6  
 ✓ J. M. Morgan  
 Watson 5  
 o Stevenson. 3.  
 C. W. C.  
 Hansen. ~ 5  
 Knudsen. 7  
 Glenn

✓ Anthony - Morgan  
 Mr. Bennett  
 Fair Wells & Wilson  
 ✓ Nielsen.  
 ✓ Kelly.  
 ✓ Roth.  
 ✓ Turner & Wilson.  
 Mr. Gage & Mr. Staker

Ainslie. Feb. 2-4. It has only 1 copy in  
 504 No. 12121 Rte. 1. B. W. - 12121. to following  
 Dade - S. C. More paper. last 10 more.  
~~Don't get it any.~~  
 Mr. Beckler in Monday  
 Wab Brown Monday



*S. M. Cavert*

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DEC 22 1920

659  
SECRETARIES

Dear Dr. Speer:

*Dec. 15/20*

In thinking about the secretarial staff of the Federal Council for the future I realize that you will have no easy time. And the securing of just the right man, or men, may be further complicated by the fact that there is an existing staff to be considered. May I, however, make one point, at least, unmistakably clear?

If, at any time whatever, the situation would be simplified by my dropping out, I hold myself in readiness to do so at the slightest suggestion. If we were to succeed in securing some one like Dr. Barbour, it might well be that Dr. Macfarland could easily handle everything else in connection with the central office. In that case the easiest and best solution would be to let me undertake work elsewhere. Dr. Macfarland's case may be different - I do not



know- but so far as I am myself concerned  
the question of personal interest need  
not be considered for a moment. My  
life is still before me and any adjustments  
whatever in the interest of the Cause  
we all seek to serve can easily be made.

Always faithfully yours,

Samuel McCrea Cavert

December 15, 1920



*S. M. Eavert*

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Baptist Churches, North  
National Baptist Convention  
Free Baptist Churches  
Christian Church  
Christian Reformed Church  
in North America  
Churches of God in N. A.  
(General Eldership)  
Congregational Churches

Disciples of Christ  
Friends  
Evangelical Synod of N. A.  
Evangelical Association  
Lutheran Church, General Synod  
Methodist Episcopal Church  
Methodist Episcopal Church, South  
African M. E. Church  
African M. E. Zion Church

Colored M. E. Church in America  
Methodist Protestant Church  
Moravian Church  
Presbyterian Church in the U. S. A.  
Presbyterian Church in the U. S. (South)  
Primitive Methodist Church  
Protestant Episcopal Commissions on  
Christian Unity and Social Service  
Reformed Church in America

Reformed Church in the U. S.  
Reformed Episcopal Church  
Reformed Presbyterian Church,  
General Synod  
Seventh Day Baptist Churches  
United Brethren Church  
United Evangelical Church  
United Presbyterian Church

NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: Fedcil

Telephone Gramercy 3475

December 21, 1920.

Dr. Robert L. Speer,  
156 Fifth Avenue,  
New York, N. Y.

Dear Dr. Speer:

Thank you very much for your kind and thoughtful letter of December 18, which I appreciate more than I can say.

The suggestion concerning the chairmanship of the Administrative Committee, at first thought, commends itself to me, particularly so if Dr. Barbour could be secured for full time service instead of for such occasional assistance as he might give as Chairman of the Administrative Committee. The only thing that I can think of to be said on the other side of the question is that the impression might possibly be created that we were centralizing responsibility a little too much. The importance of your keeping constantly and intimately in touch with the Administrative Committee, I feel to be very great. Whether this could be accomplished sufficiently by your regular attendance at meetings of the Administrative Committee or not I do not know. Possibly it might if the Chairman of the Committee were someone with whom you had thorough understanding and with whom you were in the closest touch. Perhaps you have already talked about the matter with Dr. Grose. I shall certainly do so very soon.

You will receive, I think, from Mr. Johnson, if you have not already done so, a letter suggesting certain modifications in the preface of the Denver report. I am inclined to think that probably there are certain further changes which ought to be made in addition to those which Mr. Johnson has suggested. I thoroughly agree with you that the one thing to do is to tell the simple facts in the case just as accurately as we can. The only difficulty is really in knowing just what the responsibility of our Social Service Commission actually was and is; and, in any case, whether our responsibility be much or little, it is absolutely imperative for us to make not simply the preface but the whole report as unimpeachable as possible. It would certainly be calamitous to the work of the Church in the industrial field (in which, as you know, I am very deeply interested) if a report were now to appear from the Federal Council, or any other quarter, which left the impression of being an ex-parte document, as was the case with the Steel Strike Report. I had a long talk



with Mr. Johnson Saturday morning about the matter and we entirely agreed that the essential thing is to take all the time that is really necessary to get this report exactly right. I am convinced that this can be done and that a more objective and judicial tone in certain sections will not only protect the Federal Council but also greatly strengthen the report itself. If we can really bring out a statement which will be unflinching in its presentation of the facts but at the same time be so fair and dispassionate that it will carry conviction. I think that we shall go far in validating the claim of the Church to have a genuine function in the present industrial situation.

One further word with regard to the "Church Unity" report. In sending it back to the printer I have changed the title simply to "Christian Cooperation and Unity."\* I do not think this is entirely satisfactory, chiefly because it is too general. On the other hand, it would be unfortunate to make the title seem so committed to a certain theory that our Baptist friends would be alienated from it before they read it. If you have any better suggestion I should be grateful for it.

Always faithfully yours,

Samuel McCreacavert

Secretary.

\* Since dictating the above I have myself about decided on an alternative, "Next Steps in Christian Unity". While "Next Steps toward Church Unity" may be objectionable to some, I hardly see how "Next Steps in Christian Unity" could give offense even to the most conservative. I am asking Dr. Barlow's, Dr. Grose's and Dr. Brown's opinion, as well as yours. We must reach a definite decision this week, as it is an expensive matter to change the title after the "running-heads" have been put into the page-proof.

S.M.C.



*S. M. Cavert*

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FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Baptist Churches, North  
National Baptist Convention  
Free Baptist Churches  
Christian Church  
Christian Reformed Church  
in North America  
Churches of God in N. A.  
(General Eldership)  
Congregational Churches

Disciples of Christ  
Friends  
Evangelical Synod of N. A.  
Evangelical Association  
Lutheran Church, General Synod  
Methodist Episcopal Church  
Methodist Episcopal Church, South  
African M. E. Church  
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United Evangelical Church  
United Presbyterian Church

NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: Fedcil

Telephone Gramercy 3475

*DB*

December 22, 1920.

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York, N. Y.

Dear Dr. Speer:

If you have not already received from Bishop Nicholson a copy of his "Report of Progress made by the Reorganization Committee of the Interchurch World Movement," I should like to have you see it at once, and so am sending to you by messenger the copy which he has sent to me, together with a copy of the accompanying letter.

At two points, at least, in Bishop Nicholson's report there are inaccuracies in the statement concerning the part of the Federal Council in the matter. I have suggested to Bishop Nicholson certain modifications in the interest of accuracy, as indicated on the enclosed carbon copy of my reply to him. I have also noted the suggested changes in pencil on pages 3 and 4 of his report. For your information I am enclosing my letters both to Bishop Nicholson and Dr. Anderson.

Perhaps it is not a very important matter, but with reference, particularly, to the statement at the bottom of page 4, it seems to me that it would be well for us, if possible, to guard against letting the impression go out that the report of our Committee on Methods of Cooperation was planned by the Reorganization Committee of the Interchurch World Movement.

It may be that you will want to write Dr. Anderson or Bishop Nicholson yourself. I certainly hope you will do so if you feel that my letters to them are not adequate.

Faithfully yours,

*Samuel McCrear Cavert*

Secretary.

SMC:M

Enc. 4



*Soderblom (Bishop of Sweden)*

*Dec. 1920*

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JAN 15 1921

SECRETARIES

Federal Council of the Churches of Christ in America

assembled in quadrennial Session at Boston, Massachusetts.

Dear American brothers of the Holy Evangelic and Catholic Church of Christ,

The new departure made by God's grace in the history of His kingdom on earth by the landing of the Pilgrim Fathers in America 11 December 1620 and our Gustavus Adolphus, willingly giving his life at Lutzen on the 6th of November 1632 for the freedom of the Evangelic faith, which constitutes our best heritage and the veritable treasure in our life, are two dates not far from each other in time and spiritually closely akin to each other although they took place in each one of the two hemispheres of this planet. The Pilgrim Fathers as well as Gustavus Adolphus carried out further and defended imperishable and indispensable truths and forms of Christian life, granted by God to his people on earth from the old eternal Gospel through his prophets Martin Luther and his greatest disciple Jean Calvin. Praising God on 6 November in our Cathedral in Upsala where the flourishing of our University, founded in 1497, was due also to the magnificence of Gustavus Adolphus, we therefore send a hearty and brotherly message to our evangelic fellow-Christians in America, who will gather in Massachusetts, the historical state of the Pilgrim Fathers. May God bless Your quadrennial meeting and make it helpful for many human souls, for your own branch of Christendom and for the reign of God in hearts of men and in the life of humanity.

What Gustavus Adolphus intended, a corpus evangelicorum is now in a spiritual sense more deeply rooted in all true Christian hearts than ever before. We must realize our Christian unity in obedience to the Saviour's own commandment and for the welfare of humanity. I congratulate the Federal Council of the Church of Christ in the United States to its great achievement for the sacred cause of unity and for the good example that it has given to Christian communions everywhere. Let me regard Your Federal Council as a prophecy and a Federal Council of the Church of Christ that will constitute in a near future a visible token of our earnest decision to walk together in the footsteps of our



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December 7th, 1920.

The Rev. H. Franklin Schlegel, Ph.D.,  
1011 N. 5th Street,  
Reading, Penna.

My dear Dr. Schlegel,

Our long friendship makes your kind letter of December 5th especially grateful. Only the confidence that friends like you felt this trust and goodwill and could be counted on to the limit to work unitedly for the great things in which we all believe could have made it possible for me to accept these great responsibilities. But I believe the opportunity also is great and that if we will all go up together in trust and common purpose, there are great things before us and before the Church. Please let me know if you have any suggestions at any time with regard to the work of the Council and please do not stint your prayer for the Council and for me.

With warm regard,

Yours very sincerely,

RES:C.



RECEIVED

JUL 18 1920

Mr. Spear

*Herbert C. Willett*

**The Chicago Church Federation**

19 SOUTH LA SALLE STREET

TELEPHONE RANDOLPH 742

CHICAGO

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JUL 18 1920

607  
SECRETARIES

**ADMINISTRATIVE OFFICERS**

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WALTER RAYCROFT MEE, SECRETARY

JOHN LESLIE LOBINGIER

DIRECTOR RELIGIOUS EDUCATION

MRS. GEORGE McCOWN MATHES

PRESIDENT WOMAN'S DEPARTMENT

REV. EDWARD LAWRENCE REINER

SUPERINTENDENT YOUNG PEOPLE'S DEPARTMENT

*re: publicity*  
*fw*

July 17, 1920.

Dr. Robert E. Spear,  
156 Fifth Avenue,  
New York City.

My Dear Dr. Spear:

I was very much interested in one remark of yours at the Wallace Lodge Conference. You referred to the type of publicity utilized by the Interchurch World Movement and followed that allusion by the general remark that publicity ought not to be of a self-seeking character.

I have been a good deal concerned about the publicity of the Federal Council and am anxious to get your sentiment in regard to a policy that might be followed in connection with the publicity material of the Council, which would follow the general lines of your comment and still serve the purposes of the Council in making the public aware of the work it is seeking to do.

I think Mr. Moses, who has had charge of the Federal Council publicity, is very much concerned regarding a general policy that will prove effective in accomplishing the work of interpretation and at the same time be consistent with the best ideals.

I should appreciate any suggestion you can offer me in connection with this matter, as I believe we ought to consider the whole question soon in connection with the future work of the Council.

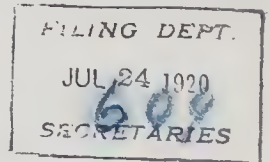
Most cordially yours,

*Herbert C. Willett*

HLW:IMK



*re: publicity*



July 22nd, 1920.

Herbert L. Willett, Ph.D.  
19 S. La Salle St.,  
Chicago, Ill.

My dear Dr. Willett,

It was a pleasure to get your note of July 17th. I have never tried to think out carefully what should be the principles of publicity in connection with any Movement, whether in printed statements or its oral propaganda. I have had certain instinctive judgments in the matter, but I have never attempted to work these out in any connected way. It seems to me in general that what we would feel it to be proper to do in presenting a Movement with which we were connected, or in referring to that Movement in advocating the Cause which it represented in public speech, we would be free to do also in our printed statements.

In general I think the best way in which a Movement can help itself is by helping others. All the service that it renders puts it in the way of rendering further service. The self-advertisement of that service is a thing which it seems to me has its very close limitations. It is proper enough that it should be known who is responsible for any work that is done, but I think that the matter should be put in the form of a modest and sincere recognition of responsibility and that it should not betray any solicitude for credit or honor.

With cordial regard, I am,

Very sincerely yours,

res/ms



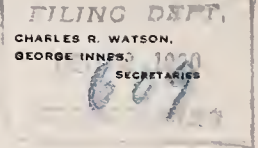
J. K. MCCLURKIN, D. D., CHAIRMAN  
PITTSBURGH, PA

MR. E. E. OLCOTT, TREASURER  
HUDSON RIVER DAY LINE  
NEW YORK CITY

*B. R. Watson*  
THE BOARD OF TRUSTEES  
OF

THE AMERICAN UNIVERSITY  
AT CAIRO

LAND TITLE BUILDING  
PHILADELPHIA, PA.



RECEIVED  
Mr. Speer

November 15, 1920.

My dear Speer:-

The Minutes of the Reorganization Committee received from Dr. Anderson now at hand, remind me of my mental resolution at the meeting to drop you a line to explain my rather short reply to you in meeting in answer to your question as to whether I was willing to accept an invitation to serve as Secretary of the Federal Council.

I understood you to be merely adopting the Yankee method of answering the question by asking another question and, intending to be facetious, I gave a reply which I thought afterward might seem to indicate a lack of appreciation of the Federal Council. I would merely say that that was not at all my spirit or intention, and I wish to safeguard the point.

Perhaps my reply <sup>was quick</sup> because <sup>in</sup> the last few years I have been having to reply repeatedly to so many who somehow had the idea that I am detachable from the obligations of the project at Cairo, whereas in all this time I have had nothing to even suggest any cancellation of the commission to carry heavy responsibilities with reference to that project.

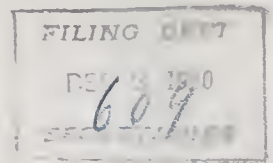
You will understand this word of explanation to safeguard against an impression of discourtesy toward a most important organization.

Very cordially yours,

*B. R. Watson*

Dr. Robert E. Speer  
156 Fifth Avenue  
New York City, N.Y.





December 1, 1920.

Rev. Charles R. Watson, D.D.,  
Land Title Building,  
Philadelphia, Pa.

My dear Watson,

It was a pleasure to get your letter of November 15th, although you need not have written at all with regard to the matter. Indeed any word of explanation was due from me to you rather than from you to me, but perhaps what I wanted to say was better implied in the question than put in words, for the problem here, as everywhere else, is the same, namely the problem not so much of method or policy or organization, as of personal forces. Sometimes I wonder whether you and Mett and I and a few others that we could suggest ought not to drop everything else and just band ourselves together and try to work out this one central problem. Perhaps that is not God's way of doing it, however, and we might produce a result which God would have to raise up some others to take out of our hands and care for.

I am sorry not to have a chance of speaking with you after q those meetings, and I trust there may be some opportunity before long to talk things over together.

Very affectionately yours,

res/ms



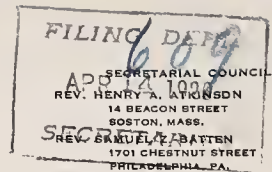
Worth M. Tippy

THE FEDERAL COUNCIL  
REV. FRANK MASON NORTH  
PRESIDENT  
REV. CHARLES S. MACFARLAND  
GENERAL SECRETARY  
ALFRED R. KIMBALL  
TREASURER

FEDERAL COUNCIL  
OF THE  
CHURCHES OF CHRIST IN AMERICA  
COMMISSION ON  
THE CHURCH AND SOCIAL SERVICE

105 EAST TWENTY-SECOND STREET  
NEW YORK

THE COMMISSION  
PRES. HENRY CHURCHILL KING  
CHAIRMAN  
REV. WORTH M. TIPPY  
EXECUTIVE SECRETARY  
REV. F. ERNEST JOHNSON  
RESEARCH SECRETARY  
MISS GRACE W. SIMS  
OFFICE SECRETARY



REV. FRANK M. CRDUGH  
281 FOURTH AVENUE  
NEW YORK CITY  
REV. JOHN McDOWELL  
186 FIFTH AVENUE  
NEW YORK CITY  
PROF. ALVA W. TAYLOR  
BIBLE COLLEGE OF MISSOURI  
COLUMBIA, MO.  
REV. HARRY F. WARD  
180 FIFTH AVENUE  
NEW YORK CITY

Re: Porto Rico Earthquake

February 27, 1920

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Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York City.

My dear Dr. Speer:

The Federal Council of Churches in behalf of the Porto Rico Commission is organizing a mailing to a selected list of churches asking the pastors to interest their people in assisting to relieve the sufferers from the recent earthquakes in the Island of Porto Rico. Authentic information from officials of the Island and letters of thorough approval from the President of the United States, the Secretary of War and the Chairman of the Committee on Insular Affairs of the House, indicate that many towns, one of them the second city in the Island, have been as completely destroyed as cities in the war zone of France. Many hundreds of families are living in the open without shelter.

The appeal is to assist in building them homes and starting them in life again. The plan to be followed is to make loans on long time without interest and to turn the money finally into the school system of the Island. It is a surprising fact that approximately 200,000 children are out of school because of poverty and lack of facilities.

It is desired to create a committee of Protestant churches and it is earnestly hoped that you will consent to the use of your name. We shall appreciate a wire collect to that effect since the letter should go out immediately. Those who have already accepted membership are Dr. Macfarland, Dr. Haven, Dr. Haggard, Dr. Tippy, Dr. Inman and Bishop MacDowell.

Very sincerely yours,

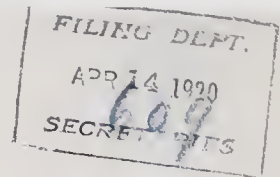
Worth M. Tippy

WMT/G

Executive Secretary



*re: Porto Rico earthquake*



March 16th, 1920.

The Rev. Worth M. Tippy,  
105 East 22nd Street,  
New York City.

My dear Dr. Tippy,

I am sorry to have been delayed so long in replying to your letter of February 27th, but I wished to make inquiries regarding the matter of which you wrote before replying. I am sorry to have to say that I can not act as a member of a Committee of the Federal Council sanctioning a call to our churches "asking the pastors to interest their people in assisting to relieve the sufferers from the recent earthquakes in the Island of Porto Rico. In the first place these earthquakes are not recent. They occurred in October 1918. In the second place, as far as I can learn, the object of the proposed fund is not to assist the poor but to aid the moderately well to do in reestablishing their homes. This is a laudable endeavor, but not one, I think, which justifies an appeal to our churches. In the third place, the plan, as outlined in the New York Herald for October 19, 1919, states that the relief fund "will be devoted primarily to the rebuilding or repairing of the homes destroyed. The funds thus advanced to the property owner will be refunded by him to the association on installments covering a long term of years, and the loan naturally will be secured by some sort of a lien upon the property. The amounts refunded to the association shall be devoted entirely to the establishment of hospitals, asylums and schools, greatly needed in the destroyed districts." The future philanthropic use of these funds for hospitals, schools, etc., seems to me to be too indefinitely stated to justify our commendation of it to the churches. The Building and Loan aspect of the funds is an entirely proper and commendable undertaking, but if it is a sound business proposi-



Dr. Tippy.#2.

tion, I think it should be handled on that basis and not as a charitable appeal to the churches.

Very faithfully yours,

RESLC.



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*Worth M. Tippy*  
FEDERAL COUNCIL  
OF THE  
CHURCHES OF CHRIST IN AMERICA  
COMMISSION ON  
THE CHURCH AND SOCIAL SERVICE

105 EAST TWENTY-SECOND STREET  
NEW YORK

*re: Porto Rico earthquake*

*Mr. Speer*

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York City.

My dear Dr. Speer:

I have received your letter of March 16th relative to the Porto Rico Earthquake Relief. I think I appreciate the point of view which causes you to withhold your signature to the appeal. I understand from Mr. Ferguson that while the earthquake occurred in 1918 there have been repetitions since, some very recently. I have not been able to check up on Mr. Ferguson's information except to the fact that he has the support of the President, the Secretary of War and the Insular authorities.

I understand from Mr. Ferguson that the school system of Porto Rico is badly below par and that approximately two hundred thousand children are out of school for lack of facilities and because of poverty. The plan of turning this gift into the school system, which was the plan he outlined to me, seemed to me on the whole to be a good thing, assuming, as he informed me, that the people would be able to pay back the money.

Very sincerely yours,

*Worth M. Tippy*

Executive Secretary

WMT/G

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**Federal Council of the Churches,  
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*Worth M. Tippy*

MEMORANDUM

Federal Council of the Churches of Christ in America  
105 East 22d Street  
New York

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609

Date 12/11/20

From: Dr. Tippy

To: Dr. Speer

Subject: THE UNEMPLOYMENT SITUATION

The attached memorandum is for your information.

*Worth M. Tippy*  
*W.*



THE UNEMPLOYMENT SITUATION

Statement to Pastors by the Secretaries for Social Service

The Commission on the Church and Social Service has been making inquiries to ascertain the probable increase and continuance of unemployment and what preparations are being made to meet it. Its findings are as follows:

It can discover no concerted action as yet to meet the problem.

The general situation is expressed by the Employment Bureau of the New York State Industrial Commission. There appeared to be a net unemployment in the state of New York in November of 20 percent. This is increased normally as the cold months are entered, and by labor troubles, such as those in the Garment trades. The seasonal unemployment in New York usually approximates 250,000 much of it unavoidable. There is always under any circumstances an unemployment of from 7 to 10 percent due to such causes as changes of employment, voluntary idleness and shiftlessness. This would total from 70,000 to 100,000 idle persons in the state of New York at any given time.

The New York State Industrial Commission is of the opinion that the present unusual employment is temporary. This conclusion is based on the following reasons: Under normal conditions there would be at present a great shortage of labor and at the same time under-production. As soon as retailers take their losses, which must come soon, business will revive. It is expected that the automobile industry will revive early in the year, which will affect affiliated industries. We shall know better what to expect by the middle of January or the first of February.

There seems to be therefore no occasion for setting up relief organization on a large scale at the present time. Employers should be urged rather to take care of their employes, by going ahead with production or by part time work. It is a good time to clean up plants, thus giving productive work to the unskilled. It is also especially unfortunate just now to start labor troubles over the open shop, or to seek to break up unions by discharge, lowering of wages without consultation, and re-employment on an individual basis. What the country now needs is good will and cooperation between employers and employes, with their resulting confidence and cheerfulness.

A period of unemployment offers opportunity for the expression of the Christian spirit by churches and for intensified pastoral visitation. Homes in which the bread winner has been long out of work are sorely tried. The friendship of the church is then a great comfort and strength. A church is strong enough to tide over any family in its membership known to be in actual need. If it does not do so its religion is skin deep. Under ordinary circumstances men long out of work can be given enough work to keep them going by pastors calling upon employers for partial employment, or by getting odd jobs about homes. A loan fund, judiciously administered and not available for unknown transients (let the city or the Associated Charities take care of them), is great help. It goes without saying in most communities that relief work by churches should be kept in touch with the charity organization society of the community.

Samuel Z. Batten, Baptist  
M. P. Burns, Methodist Episcopal  
William Freas, Lutheran  
Rolvix Harlan, Baptist  
Arthur E. Holt, Congregational  
John McDowell, Presbyterian

James M. Mullan, Reformed  
Charles Scanlon, Presbyterian  
Alva W. Taylor, Disciples  
Harry F. Ward, Methodist Episcopal  
Charles N. Lathrop, Episcopal  
F. Ernest Johnson, Commission on  
the Church and Social Service

Worth M. Tippy, Commission on the Church and Social Service.



609  
November 9th, 1920.

Mr. John D. Rockefeller, Jr.,  
26 Broadway,  
New York City.

My dear Mr. Rockefeller,

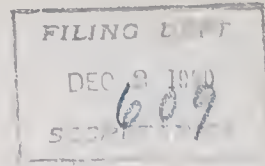
The Chairman of the Administrative Committee of the Federal Council has asked me to invite you in the most cordial and earnest way I could to attend the coming meeting of the Federal Council, which is to be held in Boston, December 1st to the 8th. The meetings begin on Tuesday evening, December 1st, and the morning of December 2nd, I believe, is to be devoted to a discussion on the duty and functions of the Federal Council in the field of cooperation in the light of the situation in which the churches have been left by the dissolution of the Inter-Church World Movement. Would it not be possible for you to attend at least a few of the sessions at Boston to judge for yourself as to the work of the Federal Council, the spirit of those who have been elected by the different churches as its members, and the possibilities of its fruitful work?

There would seem to be nothing in the Constitution of the Council that need limit a very great enlargement of its activity as a cooperating agency of the churches. It has the great advantage of being made up of officially chosen representatives of 30 or more different denominations. There is a good prospect that the United Lutheran Church will join this year. I do not believe that any interdenominational organization that would displace or duplicate the Federal Council could be established now, and the Council itself is evidently ready and desirous of adjusting itself to render any service that is possible for it.

RSS:C

Very cordially yours,





December 1st, 1920.

Mr. John P. Rockefeller Jr.,

New York City.

My dear Mr. Rockefeller,

I enclose herewith a program of the Federal Council meeting in Boston.

When I wrote to you at Dr. Lawson's request I did not know of the proposal of which I later learned that I should accept the Presidency of the Federal Council for the next term of four years. I endeavored at once to get this idea dropped, but so many of those whose judgment I value have urged that I had no right to avoid this difficult task that I have agreed to undertake it, having in mind the things that it may be possible to achieve and the things that it may be possible to prevent. I trust that you may be willing to help us with your counsel as we try to work out the problem of cooperative Christian effort among the churches.

Very faithfully yours

RES:C.



609

December 7th, 1920.

Mr. John D. Rockefeller, Jr.,  
26 Broadway,  
New York City.

My dear Mr. Rockefeller,

On returning from Boston this morning I found your good letter of December 4th. Mr. Speers told me of the infection of your finger which had prevented you going to Maine as you had planned and stopping in Boston on the way. I am glad that you have had relief and that the infection has not developed in more serious consequences.

I wish very much that you might have been at the Council. The meetings were far more profitable and fruitful than I had ventured to anticipate. It was the largest meeting of the Council that has been held with some 500 present, including very helpful groups from the Lutheran and Episcopal churches which, as you know, held aloof from the Inter-church Movement and which have not as yet become formally identified with the Federal Council. Two of our meetings were held in St. Paul's Cathedral and Trinity Church and three of them were presided over by Bishop Lawrence, Bishop Gailor and Bishop Babcock. The discussions and actions in the Council were, I think, very sensible, and the conferences of the last days over the negro problem were participated in both by the negro representatives and by some of the leading southern white men and were extremely encouraging. I enclose herewith a copy of the Report of the Committee on Methods of Cooperation, which was adopted, I think, with practical unanimity and which was intended to set forth the spirit and purpose of the Council.

I thank you very much for calling attention to the proposed report on Reportation Cases. I called up Mr. Johnson at once to ask about the matter and learned that this was largely material which had been gathered by the Inter-church World Movement



J.D.Rockefeller,#2.

and had been turned over to him. I have asked him to let me see the material and,meanwhile, to make sure that no such statement was issued from or in the name of the Federal Council. I should be very glad to send you a copy of the material as soon as it comes,or to take the matter up with the friends of whom you speak.

very faithfully yours,

RES:C.



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DEC 11 1920  
609  
SECRETARIES

December 11th, 1920.

Mr. John D. Rockefeller, Jr.,  
26 Broadway,  
New York City.

My dear Mr. Rockefeller,

I have just finished the reading of the report on the deportation cases. It appears to be a very temperate statement, based not on hearsay at all but on the actual testimony taken in the various cases. I enclose the galley proof of the report herewith. Mr. Johnson says that the material has been submitted to Dean Stone of the Columbia Law School and that he would be very glad indeed to go over it with the friend of whom you wrote in your letter. He would find Mr. Johnson at 105 East 22nd Street, City.

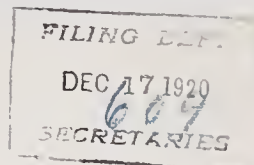
Very cordially yours,

RES:C.

Enc.



*John D. Rockefeller, Jr.*



26 Broadway  
New York

19

December 11, 1920.

Dear Dr. Speer:

I have your letter of December 7th, and am glad to hear this further report of the meeting in Boston last week. Thank you for the report of the Committee on Methods of Cooperation. I shall be happy to familiarize myself with it.

As to the proposed printing of the report on deportation cases, since you are willing to see my friend I think it would be worth your while to give him a few minutes, that he may tell you what he knows about the matter. He is Mr. John Trevor, a lawyer of standing in the community and a lifelong friend of mine. I am writing Mr. Trevor, quoting what you say in regard to your inquiry from Mr. Johnson, and am asking him to communicate with you to arrange an interview at your convenience.

As you of course realize, I have no personal interest in this matter, but having confidence in Mr. Trevor's judgment, and believing, as I know you do, that the issuance of a report on a subject of this kind should receive most careful consideration, I have felt that you at least should have the opportunity of familiarizing yourself with the point of view which Mr. Trevor has brought to me. You will doubtless hear from Mr. Trevor in due course.

Very cordially,

*John D. Rockefeller, Jr.*

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York City.



Justin W. Nixon  
ROCHESTER THEOLOGICAL SEMINARY  
ROCHESTER, N. Y.

FILING DEPT.

MAR 14 1921

609  
SECRETARIES

Mr. Robert L. Speer  
105 E 22nd St.  
New York City.  
My dear Dr. Speer:-

I am enclosing a copy of a letter which I have just written to Mr. Rockefeller which explains itself. I am sending it to you for two reasons. First, that you may know the background of the conference which the Research Department of the Federal Council Commission on Social Service is arranging for January 15th. Second, because it has come to me quite directly that Mrs. Rockefeller would appreciate it if you would talk over the matter of this conference with Mr. Rockefeller.

I should like to add a word in addition to the material of the enclosed letter. So many of the younger men in the ministry the erection and maintenance of an efficient fact gathering and distribution organization to function in the field of social and industrial Christianity seems one of the most pressing needs of the Church. The Church is the one institution which is supremely concerned with what happens to folks in industry. The employing groups are interested in production and profits. The labor leaders are too frequently interested in simply the increase of labor power. From neither group can we be certain of a true report of the actual situation of the people from the point of view of the Christian values. Without a more adequate mechanism for finding the facts the Church runs the risk of being a moral somnambulist wandering in the dark of our industrial world drugged by the propaganda of those who have selfish interest in obscurantism.

The Church is capable of doing this work scientifically as well as with Christian sentiment. As an illustration of this fact we would cite the "Industrial Note-book" published by the National Young Romans Christian Association, a publication that unfortunately has been suspended for lack of funds. One of the ablest economists in this country told me recently that of all the publications which came to his desk, government or private, none was more immediately useful than this "Industrial Note-book". And the economist is a Jew.

The Federal Council Research Department if given adequate support would be able to perform a service of extraordinary usefulness in this field.

To do this in a thoroughgoing fashion, however, means that we must have the advice and support of our progressive Christian business men. We cannot make real progress now without them. It will be better to go more slowly with them than to attempt to hasten on without them. This is the reason why we are anxious to secure the interest of such men as Mr. Rockefeller and Mr. Henry Dennison.

I would not have taken so much of your time, Dr. Speer, if I had not felt as a Christian worker the urgency of this matter. An hour when the technicians like Herbert Hoover, Robert Valentine, Henry Gantt and Morris Cooke are demonstrating that Christian principles are the only scientific as well as the only moral bases of industry is not an hour when the Church should despair of her moral leadership in society. Her task is to be worthy of that leadership. An elementary necessity of that leadership is an honest attempt to be intelligent concerning the facts. It is this necessity which will be frankly faced in the conference on the 15th concerning which Mr. Johnson or Mr. Cavert can give you more detailed information.

Respectfully yours

Justin W. Nixon



MAR 14 1921

609  
SECRETARIES

Mr. John D. Rockefeller, Jr.  
26 Broadway,  
New York City.

My dear Mr. Rockefeller:-

About two weeks ago, through the courtesy of Miss Florence Simms of the National Young Womens Christian Association, I had the privilege of talking over certain matters with Mrs. Rockefeller which I should like to put before you.

Since the suspension of activities on the part of the Interchurch World Movement a number of christian men and women have expressed the hope that some of the work contemplated by the Industrial Relations Department of the Interchurch might be continued. In spite of certain inadequacies in the Steel Strike Report, in the making of that Report the Church took a trench which it ought not to abandon. Those of us who have an opportunity to meet leaders of the workers know that the report sent a kind of thrill through the American labor world. It demonstrated more fully than any number of resolutions might have done that the Church is not, as charged in many labor publications, the tool of the so-called "capitalist" class but is capable of acting in freedom in uncovering the facts concerning a difficult social situation. Nor would I conceal from you the new confidence in the church which as a result of that report has come into the hearts of many of the younger men in the ministry of an alert and virile type who are working at their tasks with new faith that through the churches they may help to solve some of the pitilessly acute moral issues of our time.

With the passing of the Interchurch the question presents itself how may the Church find the facts concerning the moral and spiritual issues in our industrial life and secure a knowledge of those facts on the part of its constituents. Some have urged the establishment under christian auspices of an independent research bureau which would be separated from the control of the official church organizations. The difficulty with this proposal is that such an independent movement would be in competition with the activities of existing christian agencies and further that it would probably come under what might be called radical control and prove to be simply one more radical movement and unrepresentative of the real spirit of the Church. It has seemed, accordingly, that this task of industrial research ought to be prosecuted by agencies definitely and officially representative of the Church. By this method the work would be under a control more representative than the control of an independent bureau could possibly be, the contact with the constituency of the churches would be more intimate and certain, the limitation of the activities of the bureau to fact reporting and distribution and to the interpretation of the facts from an avowedly christian standpoint would be more sure and the pressure in behalf of accuracy and in opposition to any tendency to propagandize for any economic dogma would be more severe.

For these reasons some of us who are interested in the prosecution of this task of industrial research feel that some organization really representative of the church must undertake this work. When you canvas the situation after the passing of the Interchurch you find just one organization which is capable of functioning in this representative capacity. That organization is the Federal Council of the Churches of Christ in America. I am not a member of any of the Boards or Commissions of the Council and I have no intimate acquaintance with its history. I may say frankly that I have heard some criticism of the Council



that affects phases of its past organization and activity. But we are confronted with a condition and not a theory. We have this new vision of christian cooperation which was given us through the Interchurch Movement and we have this concrete instrumentality left to us by which we may be able to achieve so much of that vision as is practically realizable now. The program for reorganizing the Federal Council and the leadership of Dr. Robert E. Speer seem to promise genuine progress. As a matter of practical policy and of solidarity with the organized christian movement it appears that we ought to seek to accomplish what we have in mind in the way of industrial research through the Federal Council if that is a possibility.

That this possibility does exist is clear by reason of the situation within the Federal Council itself. The Commission on Social Service of the Council has a Department of Industrial Research. This Department has a small budget of about \$20,000 per year and a Secretary the Rev. F. D. Johnson. Mr. Johnson is a man with a well balanced mind, who is trusted by those who know him and who understands the need of competent counsel. Outside of Mr. Johnson's connection with the Department the field is clear for the development of such a program of research as the leaders in christian work may desire. I believe that the foundation exists for the building of a department which could be of exceptional service to the churches and to such agencies as the Y.W.C.A. and the Y.M.C.A.

Inasmuch as the convictions which I have just outlined above are shared by a number of people who are active in some form of christian service, the Commission on Social Service of the Federal Council with other interested persons is calling a conference on Industrial Research which will be held at the building of the National Board of the Young Womens Christian Associations, 600 Lexington Ave, January 15th at 10 A.M. You will receive an invitation to this conference and I am writing in this extended fashion to give you some of its background and to express the hope that it may be possible for you to be present. I have made bold to do so for the reason, Mr. Rockefeller, that you represent the type of man whom the Church sorely needs in its counsel upon this problem. The churches have passed various resolutions in regard to industrial matters, some wise and some unwise, but these resolutions have been for the most part the utterances of the clergy and of social workers. We have not used as we should the counsel of our progressive christian business men. The time has come when resolutions no longer suffice. We ought now to search out and give publicity to every concrete step small or great which is taken in the world of industry toward the realization of christian ideals and the expression of the christian spirit. The Church is the one human institution which is supremely concerned with the fate of the people, employers and employed, who are involved in the industrial process. She owes it to her children to give them all the light she can upon the meaning of the christian life in the industrial world, and she must give that light now not so much in terms of resolutions as in terms of things done, experiments carried out, brotherliness actually achieved and not merely contemplated. The church cannot do this unless her sons who have both vision and a knowledge of affairs give her guidance.

Respectfully yours

December 30 1920.



RECEIVED  
609

December 23, 1920.

Bishop Thomas Nicholson,  
58 East Washington Street,  
Chicago, Ill.

My dear Bishop Nicholson:

Mr. Cavert has sent me the copy of the report of the Reorganization Committee of the Interchurch World Movement which you kindly sent him. I have read it with great interest and sympathize deeply with you in the very difficult problem which you have had to deal, and I admire the loyalty with which you have sought to guard the interests committed to you at the same time that you yourself personally saw and felt so many of the tendencies which made your task difficult. with

I venture to write at once, as Mr. Cavert has done, with regard to two paragraphs in the report which I believe it would be well to modify in the interest of the values you are seeking to conserve. To stamp these values with the name of the Interchurch Movement I fear will imperil. You know what the present sentiment in the Churches is, and it is likely to grow worse before it grows better. To state or to imply that the Federal Council is to carry forward the Interchurch World Movement would not, I think, truly represent the situation and it would prevent the Federal Council's rendering the service which you and I believe it ought to render to our denominations. I would suggest accordingly, modifying somewhat Mr. Cavert's suggestions, that the four lines at the bottom of page 3 should be changed to read:

"a special committee of the Federal Council. That committee was cordial and helpful to us in our search for some arrangement by which the true values of the Interchurch Movement might be conserved. The final"

The last five lines at the bottom of page 4 and the two lines at the top of page 5 I would suggest might be changed to read:

"On November 26 there was held in New York a preliminary conference of a few representatives of the various organizations, at which it was arranged that the suggested conference should be called, subject to approval by the Quadrennial Meeting of the Federal Council. An extended report as to the policies and activities of the Federal Council had already been prepared by a committee of the Federal Council known as the Committee on Methods of Cooperation. This most important report was presented to the



Quadrennial Meeting of the Council the first week in December in Boston."

I think it would be wise to omit, on page 5, lines 9 and 10, the words "and it opened the way for further conference with the Reorganization Committee."

It seems to me that these changes do not weaken your report at all. They are, all of them, in accord with the actual facts and they make progress possible which forms of statement connecting the Interchurch Movement and the Federal Council make difficult if not impossible.

I think that you and I have seen pretty clearly together in this matter from the beginning, and I trust that we can see together to the end. I am sure that the changes which I have suggested are wise and right, and I feel confident that they will commend themselves to you. What we want is the substance of right action, and we should cast the forms of it in such ways as to make right action possible.

I am sending a copy of this letter to Dr. Anderson.

With best wishes for a happy Christmas season,

Very cordially yours,

President.

RES:M



*Rev W. J. McDowell.*

METHODIST EPISCOPAL CHURCH  
BISHOP'S RESIDENCE  
1509 SIXTEENTH STREET N. W.  
WASHINGTON, D. C

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SECRETARIES

Personal.

*re: C. A. Barbour*

30 December 1920

Dr. Robert E. Speer,  
105 E. 22nd Street,  
New York.

Dear Dr. Speer:

I have yours of December 28th and am writing Dr. Barbour at once, hoping to see you for a moment on January 4th. I fear I shall not be able to wait, however, after the Conference. I have another very important engagement at 3.45 and must break away to it as soon as I can.

I am not wholly hopeful that we can get Dr. Barbour. The late Dr. Green, pastor of the Calvary Baptist Church in this city, had selected Dr. Barbour to be his successor. The church promptly confirmed Dr. Green's judgment and desire. Dr. Barbour has stated to the committee that he does not feel at liberty at present to leave the Theological Seminary. The Baptist Theological Seminaries are under fire from certain quarters within the Baptist Church and Dr. Barbour is in the center of the defense. Naturally he feels that he cannot change his relation to the Seminaries without seeming to desert the men whose leader he really is in this crisis. I make this statement to you altogether confidentially. It was given to me in a measure of confidence, but I feel you ought to have it.

Hoping to see you on Tuesday and with best wishes for a happy New Year, believe me

Ever yours,

*William J. McDowell*



re: C. A. Barbour

648

December 28th, 1920.

Mr. John R. Mott,  
75 Midland Avenue,  
Montclair, N.J.

My dear John,

I enclose a copy of a note which I have just written to Bishop McDowell and Dr. North and several others. Will you not write to Dr. Barbour the strongest letter you can, especially if you are not going to be able here on January 4th. If you are to be in the city then at Fred Smith's conference I hope you can arrange to wait afterwards for a conference with Barbour. It seems to me that it is indispensable that we should get someone now, and someone who also understands the relationships and problems as Dr. Barbour does, and who has the sympathies which he has.

Thank you very much for the copy of the World Student Federation book with its loving inscription. I trust that you are gaining daily, and that you will not resist the entreaties of your friends to go off now for a good rest.

Ever affectionately yours,

res/ms



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December 28, 1920.

My dear Bishop McDowell,

At the close of the Federal Council meeting in Boston the Executive Committee met to elect officers and discharge any necessary business. There were a number of things that it had to do at once, but it felt that it was not prepared as yet to elect its chairman and the secretaries of the Federal Council. It was voted, accordingly, to call a meeting in New York for January 21st when it could deliberately plan the organization and program of the Council for the next four years, at which time it could elect officers. A nominating committee was appointed to bring in names for chairman and secretaries. This committee has met and has gone over all the names which have been mentioned in connection with the Secretaryship of the Council during the last few years, some of whom, as you know, earnest effort has been made to secure. It is deeply convinced that the one man who ought to be secured now, is President Clarence A. Barbour of the Baptist Theological Seminary at Rochester. No doubt it will be necessary to show Dr. Barbour in the most convincing way that this work at this time presents to any man the superior call. Will you not write to him just as strongly as you can, setting forth the opportunity and the need?

Dr. Macfarland and Mr. Cavert both feel as deeply as anyone else the need of this enrichment and replenishing of the secretarial force of the Council. The problem of relationships will of course have to be frankly faced and worked out but



Dr. Lawson -2-

the conviction is clear in everyone's mind, and as much in Dr. Macfarland's, as you know, as in that of any one else, that some action at the meeting on January 21st with regard to the secretarial administration of the Council is indispensable, if we wish to accomplish the work which we believe the Federal Council should do for the Churches.

I believe that Dr. Barbour is to be in New York on January 4th for the conference which Mr. Fred Smith has called, and which I think you are expecting to attend. Would you be able to wait a while after that conference for a personal interview with Dr. Barbour? Meanwhile will you not write him <sup>in</sup> the strongest and most persuasive way you can?

With best wishes for the New Year,

Very cordially yours,

res/ms



*C. S. Macfarland*  
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

105 EAST TWENTY-SECOND STREET, NEW YORK CITY

MEMORANDUM

SECRETARIES

DATE March 31, 1920

Dr. Macfarland

To Dr. North, Dr. Haven,  
Mr. Glenn, Dr. Lawson,  
Dr. Snear, Dr. (Wm. Adams)  
Brown, Mr. Cavert and  
Dr. Vance

*Mr. Snear*

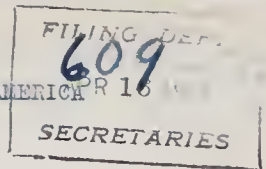
The attached is the first rough draft of a first attempt. Perhaps it will not do at all.

Will you please go over it as soon as possible in order that we may, if possible, be ready for final action by the Administrative Committee April 9.

I am trying to arrange a conference of those to whom this is submitted.



REPORT OF THE  
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA  
TO ITS CONSTITUENT BODIES



The Federal Council of the Churches of Christ in America has recently rounded out its first decade and it is generally conceded, we believe, that the progress of cooperation and federation on the part of the Protestant churches during that time, is equalled by no record of development in any forward movement in the course of the history of the Christian church.

Moreover this progress, during the past three years, has been greater than during all the preceding years of the existence of the Council, due in large measure, to the activities necessitated by the war. These activities, while due to special exigencies, were carried on by normal processes and thus assumed permanent form and existence. The General War-Time Commission of the Churches, under the Chairmanship of Dr. Robert E. Speer, adopted policies and measures with the deliberate intention of such conservation. The work of the Federal Council during the war was not performed in an independent manner but was carried on, in accordance with the prevailing policy of the Council, through the denominational commissions working in close cooperation. Perhaps it is for this reason that the magnitude of this cooperation has not been adequately estimated. It appears in the volume issued recently entitled, "War-Time Agencies of the Churches," which is hereby submitted as a



part of this report and will appear still more fully in the final report of the General War-Time Commission soon to be issued.

The work of the Commission was so prosecuted in cooperative relations with the central department of the Federal Council and its other Commissions, that, when the war was ended, the Commission was ready to dissolve and leave the conservation of its work to the permanent body. It had created no superfluous machinery. The carrying on of the service thus inherited from the War-Time Commission necessitated some reorganization in the administration of the Council and also a greatly increased budget to which we shall make further reference in another section of this report.

The cooperation during the war had so extended to relationship with other interdenominational bodies and the responsibilities of the Administrative Committee, meeting month by month, had so increased and necessitated such immediate action on important measures, that the Administrative Committee was reconstituted by authorization of the special meeting of the Council held in Cleveland in May, 1919. It had become obvious that many important actions could not await reference to an Executive Committee, meeting annually, and yet ought not to be taken by a sub-committee of the Executive Committee. It seemed clear that the Administrative Committee should consist of direct representatives of the constituent denominations. It was equally apparent that, in the interest of effectiveness and the



avoidance of duplication, various other bodies, notably the Home Missions Council, should be in constant conference with the Administrative Committee.

Therefore, that Committee has been reconstituted so that it now includes direct representatives officially appointed by the appointing powers of the constituent denominations and of representatives, as affiliated bodies, of the Home Missions Council, the Council of Church Boards of Education, Sunday School Council of Evangelical Denominations, Federation of Women's Boards of Foreign Missions and the Council of Women for Home Missions.

Increasing cooperation had developed with other bodies, not officially constituted by the churches and yet approved by them, and therefore representatives were added from the American Bible Society, the International Committee of the Young Men's Christian Associations and the National Board of the Young Women's Christian Associations.

Representatives of two other bodies have been made consultative members; the Committee of Reference and Counsel of the Foreign Missions Conference of North America and the Committee on Cooperation in Latin America.

It would be difficult to conceive of a body more genuinely, authoritatively and effectively constituted to consider our entire range of Protestant interests than the present Administrative Committee of the Council.

The various commissions and other committees of the Council are being sim-



ilarly reconstituted to the end that they may actually represent the departments of the constituent denominations.

It cannot be said as yet that cooperative relationships have been adequately established by these measures. This cooperation is, however, proceeding mainly as concrete questions arise and the Administrative Committee of the Federal Council may readily be made a body adequate to all of the interests concerned as rapidly as the constituent elements, denominational and interdenominational, may find it desirable and possible to do so.

Indeed, the whole movement for Christian cooperation is in some peril at the present moment from the confusion resulting through the many different and generally unrelated movements in its interest. The denominational consciousness in the constituent bodies of the Federal Council was never so strong as at the present moment and it is rapidly deepening. We thus have these two seemingly contradictory phenomena- intensified denominationalism and increasing unity. The Federal Council occupies what might be termed a mediating position of guidance to the whole movement for unity. Among its chief contributions are those in the interest of stability and practicality.

In an exigency like this, where we thus find intensified denominational consciousness and activity, together with a general and genuine spirit of coopera-



tion, in the midst of more or less confusing interdenominational and union movements, the Federal Council occupies a strategic position. It is a clearly defined, solidly constituted organization which fully represents the denominations themselves. Upon its vitality, therefore the whole cooperative movement largely depends. Above all, the denominations themselves must, as such, be held firmly together in the Council. Its work of promotion through the past ten years has been the chief factor in making possible other cooperative movements, and it continues to be an important factor in conserving the work of those movements. It is, as our religious institutions are now constituted, the background of the whole cooperative movement. The immediate future of the Federal Council is of the highest importance to the Christian world at large. Structurally and constitutionally the Council is thoroughly representative, and it is difficult to conceive of any procedure which could possibly secure an organization more genuinely representative in its fundamental basis, while Christian institutions exist in denominational units.

As the denominations maintain their integrity and bring together in themselves their various boards and departments, so the Federal Council, constituted by and representative of the denominational bodies, should be in the last analysis the body to whom the churches should be able to look for permanent, substantial and wisely considered cooperation.



Therefore, the strengthening of their Federal Council is one of the most important tasks today before the constituent bodies, and the strengthening of its own administrative forces is the most important task before the Council and its Executive Committee, and the proper relationship between the Federal Council and the other permanent and established interdenominational bodies affiliated and cooperating with it, or which should be affiliated and cooperating with it, is one of the most important considerations before the entire group of interdenominational bodies.

The chief need at the present moment is that of an actual intimacy of relationship between the denominations and the Council and between the <sup>higher</sup> governing bodies of the denominations themselves, such as has been provided for under the present administrative arrangements of the Council.

Looking towards the still great <sup>er</sup> expansion of this common work, the Administrative Committee is strengthening the executive force as rapidly as the resources will warrant and the right men found and it is expected that in the near future an adequate executive force will be provided, to consist of additional general secretaries and of secretaries for certain of the commissions not now adequately administered. This development also looks to the possible establishment of national offices in other cities than New York in the interest of reaching the constituencies of the denominations at large rather than simply their admin-



istrative boards in New York.

The Present Area of Service

It is difficult to present, in a concise report, the present scope of the Council's work or to give an adequate comprehension of its service. The appropriate committees of the constituent bodies should review the Annual Reports for the year 1919, which are submitted with this report.

The Central Department, at the National Offices in New York, is first of all the general correlating and guiding agency for the various departments and commissions whose work is considered month by month by the Administrative Committee. In addition to this the Central Department administers a large area of work not falling to the commissions and departments or relating to those which have no executive secretaries. One of its most important matters at the present time is the arrangement for the proposed preliminary conference at Geneva in August looking towards an Ecumenical Conference of the churches of the world, which the Federal Council has undertaken, in response to requests from several religious bodies in Europe.

The Washington Office has recently been organized in a manner that makes it a creditable headquarters of Protestant interests at the national capital, under efficient administrative care with a cooperating committee consisting of representatives of the constituent bodies. At the present moment one of the



most outstanding activities is that carried on in association with the War Plans Division of the Army and Navy in its program of Education and Character Building. The same sort of appropriate relationships are being established with the Educational and other Departments of the government.

The Commission on Interchurch Federations now finds the well prepared field ready for the establishment of well organized and financially supported federations in local communities, its work being limited only by its resources in the way of men and funds to carry on its work.

The Commission on Evangelism is rapidly taking that place of emphasis which belongs to it and is developing a type of Evangelism whose results are permanent. It is mainly concerned with pastoral evangelism, beginning its work with the theological students by whose faculties its Secretary has been warmly welcomed. The Council has initiated a type of evangelism, known as simultaneous evangelism, which is proving very effective in securing permanent results.

The Commission on Christian Education is patiently working with the various phases of its task, has clearly shown the need of closer correlation denominationally, interdenominationally and between the various forms and institutions for Christian Education.

The Commission on the Church and Social Service is a body which, after ten years of patient work, has secured in large measure the confidence of



both the churches and of the various social institutions and their leaders. It has proceeded with its work in recognition of the fact that the churches are made up of men and women of all forms of social faith from the most conservative to the most radical. It has avoided both the reactionary and the spasmodic tendencies of the time and has proceeded according to the more patient and permanent evolutionary methods. No similar body in the country has obtained more general confidence on the part of men and women who believe in social advance through the persuasive spirit and educational methods of the Gospel. Its directing personalities have warm hearts and cool heads.

The Commission on the Church and Country Life has recently issued a volume entitled "6,000 Country Churches" which, in itself, indicates the value of the service rendered by such a Commission representing the churches.

The Commission on Temperance, united with the National Temperance Society, under new forms of activity, is cooperating in the effort to make prohibition effective by that process of education in law and order without which the laws themselves can avail little. It has recently entered into cooperative relationships with the World Prohibition Federation for the propagation of temperance work throughout the world. Measures are being prosecuted to increase the distribution of its three temperance papers for adults, young people and children.

The Commission on International Justice and Goodwill was the first body



of its kind and was in large measure the creator of other bodies which have now developed into world relationships among the churches in the interest of its task. It works in cooperation with these bodies and represented the Protestant evangelical churches of America in the recent international gathering at the Hague.

The work of this commission necessitates joint arrangements with other bodies, illustrated by the Joint Committee on Ministerial Exchange, which was instituted by the Federal Council for the exchange of visiting ministers and laymen between the churches of our own and foreign nations.

As important occasions arise, committees are appointed under the authorization of the Administrative Committee of the Council, such as the Committee on Relations with Mexico, whose utterances are said to have had wide effect in Mexico, as well as in shaping the thought of our own people and their representative officials.

The Commission on Relations with the Orient may perhaps be considered the most expert as well as the most idealistic body in America dealing with the questions at issue. It deals with these questions from a view point, in a representative capacity, and with a freedom and effectiveness, such as could hardly be exercised by the foreign mission organizations.

The Committee on Foreign Missions, following the usual policy of the Council, acts in cooperation with the Committee of Reference and Counsel of the



Foreign Missions Conference to forward movements of cooperation and unity and especially, by its annual reviews, to keep before the churches the attainments already made in missionary federation, cooperation and unity, as a help to the home church in these same interests.

The Commission on Relations with France and Belgium, and the less official committees which preceded it, have raised and sent to France since the beginning of the war about \$750,000. and during the year 1919 about \$240,000.

It brings together the constituent bodies having work or related work in France and Belgium for cooperative service in these countries and enlists the interest of other denominations in an evangelical work which is most strategic for Christianity throughout the world and especially in the interest of most important foreign mission fields.

The Commission on Relations with Religious Bodies in Europe is now in close fellowship with federal councils, federations and similar joint bodies in practically all European countries and expects, during the coming summer, to send commissioners to visit our sister churches in Europe.

It is not impossible that the hope expressed by the recent commissioner from the Swiss churches may be realized, of forming a real World Federation of Federations or at least one which shall bind the European and American evangelical bodies.



The Commission is in receipt of many appreciative words from the federated bodies in Europe recognizing the influence of the Federal Council in inducing cooperative movements in these other nations.

This Commission is also endeavoring to stimulate the work of physical relief in the needy European countries.

The Committee on the War and the Religious Outlook is issuing several volumes which will be of the highest importance in interpreting the influence of the war upon religion and the present tasks of the churches, among which will be one by a committee, of which Robert E. Speer is the Chairman, on the present status and the future development of Christian cooperation and unity.

While this Committee is now dissolving upon the completion of the task entrusted to it, the actual work will be continued under the direct guidance of the Administrative Committee. Its work has demonstrated the necessity for the constant study of the common movements of the churches and their interpretation to the churches.

The Committee on Negro Churches rendered important service in the camps and abroad and, in cooperation with a similar committee of the Home Missions Council, is working with the approval and appreciation of our colored brethren.

The Committee on the Mayflower Tercentenary, appointed by the Administrative Committee, has initiated the American Mayflower Council, which has become



a comprehensive body to insure an adequate celebration of the Pilgrim Tercentenary in its religious and spiritual significance. This Council is cooperating with similar bodies in Great Britain and Holland.

The quadrennial meeting of the Council in Boston in December will be featured by a special observance of the Tercentenary in which it is expected that practically all the Protestant evangelical bodies will unite.

This review forbids any attempt to give record of the almost daily incidental service rendered by the Council in matters such as war relief and other general matters. This is largely rendered through the Printing and Publication Department which is the cooperative workshop of the Protestant churches.

The Editorial Council of the Religious Press, organized by the Department of Religious Publicity has brought together practically all of the editors of the religious papers and has been duly recognized as a Commission of the Council under authority of the special meeting of the Council at Cleveland in May.

The various lines of activity, changed by the war and which could only be gradually diverted into the various Commissions of the Council, have been cared for by a continuation committee appointed by the General War-Time Commission when it went out of existence.

Various committees are appointed from time to time to meet special needs that appear, such as the Religious Work in the Canal Zone.



The Administrative Committee has brought together a group of inter-denominational bodies, to consider again the question of a common building in New York.

As our constituent bodies review the work of the Council we venture to call attention to the care which has been taken to carry out the frequently enunciated policy of never setting up a new piece of machinery when the matter under consideration could be carried out in cooperation with a body already in existence. Indeed it may be said that one of the most important functions of the Federal Council is that of studying the whole field and of allocating common service, not only to its own departments but to various other bodies in the interest of effectiveness and the avoidance of duplication. This is of the highest importance<sup>ance</sup> at the present moment when the danger must be clearly recognized of the multiplication of federative organizations.

#### Financial Resources

The Administrative Committee finds itself under obligation to call to the attention of its constituent bodies the necessity for permanent financial support.

The present denominational apportionments, amounting to a total of about \$12,000, a year, were determined upon when the total budget of the Council was about \$20,000.



The budget for the present year is something over \$200,000. of which something like \$50,000. is practically assured from contributions on the part of constituent and cooperating bodies.

The increase in the budget has been largely due to the activities developed during the war. The General War-Time Commission turned over to the Council and its other Commissions a large amount of work which required permanent activity without, however, being able to hand over the necessary resources, because the War-Time Commission itself had been largely supported from the denominational commissions which themselves went out of existence.

The funds, other than the small denominational apportionments, have been secured in the main from personal contributions from about four or five thousand individuals interested in the work of the Council.

The situation has been complicated by the denominational campaigns associated in the Interchurch World Movement, because our individual givers have assumed that these campaigns were covering the whole field of both denominational and inter-denominational work.

The following action of the Executive Committee of the Interchurch World Movement is self-explanatory:

(insert to be supplied)



This matter has been taken up with the denominational representatives on the Administrative Committee who have been requested to make it the subject of counsel and advice with the constituent bodies.

It has been suggested that the portion of the budget covering the Central Department, the Washington Office and the Religious Publicity Service, amounting to about \$150,000. be supplied, so far as possible, by denominational apportionment, leaving the work of the Commissions to be provided for by apportionments of the corresponding denominational organizations when possible and by personal contributions to be secured by the Administrative Committee.

The Administrative Committee, however, recognizes that the denominational bodies vary in the extent of their resources to an extent that does not altogether accord with the size of their membership and will therefore endeavor to adjust the situation in accordance with whatever action the several constituent bodies may be able to take.

It is our belief, however, that a much larger share of the budget ought to be provided by apportionment, especially in view of the situation created by the present denominational campaigns associated with the Interchurch World Movement.

Arrangements might be made whereby denominational budgets might include an item for interdenominational obligations, out of which apportionments to the



Federal Council could be made.

We trust however, that for the present year 1920, owing to the unusual situation created by the denominational campaigns and the Interchurch World Movement, such arrangement will be made as will tide over the present emergency.

#### Relations with the Interchurch World Movement

The Interchurch World Movement was not an organization created as was the Federal Council, which was the result of three years and more of patient and protracted consultation between the constituent bodies. The Interchurch World Movement grew up out of a practical emergency which was largely created by the several denominational movements, to survey their fields and to secure the resources necessary to an occupation of them. Great movements have been born both ways.

It was not to be expected, however, that a movement arising in this way should immediately find itself or adjust itself at once to all of the permanent interests concerned, either denominational or interdenominational.

There has been more or less constant consultation between the official representatives of the Interchurch World Movement and the officers of the Administrative Committee of the Federal Council and more particularly between the General Secretaries of the Movement and of the Council.

The Federal Council, its Administrative Committee, its Commissions, its staff of secretaries and its machinery have been placed at the disposal of the



Interchurch World Movement in hearty goodwill, in all those matters authorized by the larger proportion of the constituent denominations of the Council.

While thus there has been constant consultation so far as the pressing immediateness of the Interchurch World Movement would permit and while there has been, we think, the fullest possible cooperation on the part of the Federal Council, it would not be true to say that there has been no duplication either of organization or of practical work. This was, in the very nature of the case, unavoidable.

There is need of early adjustment. These are matters, however, which could hardly be undertaken, except in particular concrete cases where the situation called for immediate consideration, while the great and important financial campaign was being carried on to which the officials of the Interchurch World Movement needed to give their almost undivided attention.

While the Interchurch World Movement arose out of a special exigency, to meet special conditions and to do a particular task, already there have been brought to view permanent needs, and there have been set in operation permanent forces. This situation is, in a much larger degree, like that of the General War-Time Commission of the Churches.

Shortly after the initiation of the Movement, a conference was held between representatives of the Executive Committee of the Interchurch World Movement and the Administrative Committee of the Federal Council at which the following understanding



Was agreed upon.

(Insert as in January issue of the Federal Council Bulletin)

It would, of course, be too much to say that this understanding has been entirely carried out, although there has undoubtedly been a serious attempt to do so at least in its spirit. We believe that the statements therein embodied are valid and may form a basis for further consideration.

While the Council and the Interchurch World Movement have thus grown up by two differing processes and while they differ in the nature of their organization, the fact is that both have had the approval of the churches. It is our belief that the work now being carried on by the Interchurch World Movement should be brought directly under the democratic control of the churches. The churches, in constituting the Federal Council, built up a plan which is valid and permanent so long as the denominations themselves exist in their present form.

Still more important perhaps in this question as it relates to bodies like the Home Missions Council and the Committee of Reference and Counsel of the Foreign Missions Conference. These bodies are built upon the same plan as the Federal Council and with the same sort of control.

We believe, therefore, that the bodies to whom the necessary readjustments should be committed are the Federal Council, the Home Missions Council, the Committee of Reference and Counsel and other similar interdenominational bodies



which have been constituted by the churches or their constituent boards.

We do not believe that this important matter should be the subject of immediate final action, except to make adequate provision for future adjustment. We would suggest therefore that our constituent bodies authorize the Administrative Committee of the Federal Council to secure a conference between these bodies which shall present its conclusions to the Executive Committee of the Interchurch World Movement.

We recommend that the final proposals be submitted to the quadrennial meeting of the Federal Council, which is the representative body of our constituent denominations, for its action, which shall then be submitted back to the constituent denominations for their approval.

It seems to us that this would put the ultimate decisions, first of all in the hands of a conference fully representative of all the interests concerned, then to a body which is fully representative of the denominations which are the final authority, and then finally, to the denominations themselves, while at the same time all of the conferences would be composed of representatives fully in sympathy with the ideals and in a position to be appreciative of the achievements of the Interchurch World Movement. Those who have been the largest participants in the Movement would, in the nature of the case, be members of these conferences.

Meanwhile, we would call your attention to the fact that there are two



committees giving earnest study to the whole question of the future of Christian cooperation, a committee appointed by the Committee on the War and the Religious Outlook and a Committee appointed by order of the Federal Council. These two committees would, in the meantime, be prepared to make the results of their study available when the conferences were ready to take final action.

We would suggest, in relation to the committee appointed by the Federal Council, that each of our constituent bodies nominate a member for this Committee, to which the results of the proposed conference, recommended above, might be presented and which committee might make the final recommendations to the Quadrennial meeting of the Federal Council.

#### The Interchurch Council on Organic Union

Our constituent denominations will receive the proposals of the Interchurch Council on Organic Union, which several of them will consider with sympathy.

We have here a question upon which the Administrative Committee has spoken with frankness to the Ad Interim Committee of the Interchurch Council. We fail to see wherein the added powers proposed for the proposed Council may not, if the constituent denominations so desire, be given to the Federal Council, many of which powers it already exercises with the general approval of the constituent denominations.

The difference between the proposed Interchurch Council on Organic Union



and the Federal Council is that the former, in its constitution, definitely commits itself to organic union as an ultimate end to be gained.

It is the feeling of your Administrative Committee that the most earnest consideration should be given to the proposals of the Ad Interim Committee of the Interchurch Council on Organic Union and to the question as to whether or not God is leading some of our denominations in that direction.

In other words, while your Administrative Committee fully recognizes that the Federal Council is concerned solely with denominational cooperation and has no warrant to take up the question of organic union, nevertheless we feel warranted in expressing the hope that the most earnest consideration shall be given to the plans of the Ad Interim Committee and as to how the plans of the Ad Interim Committee may best be treated in the light of all the interests concerned.

We should assume that, if certain of our constituent bodies should choose to enter into organic union or unions, that the newly formed body or bodies would continue to be constituents of the Federal Council, in order to preserve relationship with the other evangelical bodies which may not elect to adopt the principles of organic union. Let us seek to consider each part of the whole problem so as to bring the best results to the whole body of our evangelical forces.



Your Committee believe that we are not concerned in all these vital matters, with organizations in themselves or questions of priority, other than those which are determined by the principles of democratically controlled organization.

We have, however, taken this initiative in bringing these recommendations before our constituent denominations, because the Federal Council and its Administrative Committee are the bodies to which the constituent denominations, through their assemblies and conferences have definitely committed these great and permanent trusts.

We urge that due thought be given, in filling vacancies or electing new members to the Federal Council which meets in quadrennial session in December, to the selection of members who will be sure of attending that important meeting and who will be thoroughly representative of all the great interests concerned.

These interests have become world-wide. In appointing the Committee on Ecumenical Conference, authorization was asked of such appointing bodies as were available, and we ask that our constituent bodies now definitely appoint either the present members or others, in order that, after the proposed preliminary conference at Geneva, that committee may be in a position to report back the findings at Geneva, to our denominational bodies for approval.



Accompanying this report are the following volumes, for more detailed information:

"Volume of Annual Reports for 1919"  
"War Time Agencies of the Churches"  
"The Year Book of the Churches"  
"C,000 Country Churches"  
"Report of the General War-Time Commission"  
and the seven volumes of the Committee on  
the War and the Religious Outlook

Your obedient servants

(to be signed by all denominational  
members of the Administration<sup>re</sup> Com-  
mittee and by the President of the  
Council and the Chairman of the  
Executive Committee.)

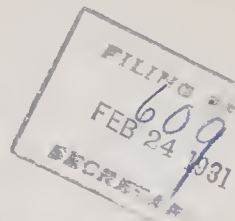


*Return to*  
✓  
R. E. Speer

FEB 23 1931

Ans. \_\_\_\_\_

*John M. Wells*  
PRESBYTERIAN CHURCH  
JOHN M. WELLS, Pastor  
SUMTER, S. C. Feb. 20, 1931



*JSS*

*copy to  
Mr. Council*

Dr. R. E. Speer,  
Secretary Foreign Missions,  
Presbyterian Church, U. S. A.,  
156 Fifth Ave.,  
New York, N. Y.

Dear Dr. Speer:-

I enjoyed very much your charming appreciation of Dr. Macfarland given in New York in December. In the course of your remarks you said you could, if you had the time, mention twenty constructive things that had been done by the Federal Council under Dr. Macfarland's leadership. Those of us who believe in retaining the Federal Council have a constant fight every General Assembly to carry that out.

If you have a statement of these twenty constructive things that you can send to me without any trouble, I would appreciate it more than I can tell you.

I was ~~deeply~~ distressed that sickness prevented my being at Chattanooga, and deprived me of the pleasure of hearing you. I understand that your better half is to be here on next Sunday, and I hope to have the pleasure of hearing her.

With best wishes,

Yours sincerely,

JMW/B

*John M. Wells*



C. S. Macfarland Panama Canal

"ACHRAY"  
MOUNTAIN LAKES  
NEW JERSEY

Wm. G. L. Stone  
Mm. Canal

E. E. Speer

B 27 1931

February 26, 1931.

FILED  
609  
SECRET

Dr. Robert E. Speer  
156 Fifth Avenue  
New York, N. Y.

Dear Dr. Speer:

Well now - it looks as though you might have some difficulty in substantiating your rather sweeping observations at Washington.

Of course I feel that all the major procedures of the Federal Council have been constructive and at least they have all given some signs of permanency until they develop into something larger than themselves.

However, some of the members of the Southern Assembly may wish they they had not been so permanent.

Still further, how far my leadership had much to do with them and how far I was simply the agent of cooperative thinking is another question, although perhaps the latter is the truest leadership.

I should think therefore that it would be far better to set forth these constructive procedures without any reference to me, although I think I have noted a rather strong inclination on the part of men like Drs. Summey, Wells, McMillan and a good many others towards unusual confidence in myself.

I will however indicate a few things that seem to me most important, selecting those which were the most difficult. You can probably do it better yourself. I suggest that you glance through "Twenty Years of Church Federation".

I wish, above all, that you yourself could represent the Federal Council at the U. S. Assembly and I want to repeat my earnest hope that you and Dr. Cavert will keep close together on all matters. I want that he should have just the right advisers, as I sought to do, especially at important moments.

Sincerely yours,

Charles S. Macfarland

(Rev) Charles S. Macfarland

Chapman  
Bishop in Council  
The finances  
The Southern Assembly  
The Southern Assembly  
The Southern Assembly

The Southern Assembly  
The Southern Assembly  
The Southern Assembly  
The Southern Assembly  
The Southern Assembly



## SOME CONSTRUCTIVE ACHIEVEMENTS OF THE FEDERAL COUNCIL

The patient building in of the denominational bodies and their agencies to the structure of the Federal Council as fast as they would permit.

The balance between Evangelism and Christian Education on the one hand and the social tasks on the other.

The steering of the movement for Federal Unity amid confusing movements, such as the Interchurch World Movement, the Philadelphia Conference and the organizations for organic unity in a way that has developed confidence and steadiness.

The securing of essential freedom during the war period without the loss of coherence.

The increasing coordination of the best leadership of the denominations.

The spirit of service as manifested by the help to European Churches, Near East Relief and many other causes from time to time.

The influence of the Federal Council in developing the world movement for unity and maintaining its contact with the Federal Council among diverting currents. (The first suggestion looking towards a world movement was in my report in 1916.)

The holding of the movement to the constitution of the Federal Council amid efforts which might have been divisive of the religious forces.

The maintaining of unity between widely diverse departments and their staffs (more unity than is sometimes found in a single denomination).

Skill in undertaking <sup>new</sup> ~~new~~ areas of service and leadership in developing new forces within the denominations while at the same time holding them in unity of action.

Securing financial support without impairing denominational budgets and executing tasks which would have cost the churches many times as much if all were acting independently.

Helping the churches to clear and unified thinking on great national issues which touch the moral and spiritual life of the nation.

Illustrating the value of cooperation between the interdenominational bodies composed of the boards by the patient establishment of cooperation with freedom, in association with the Home Missions Council.

The guidance of movements which might easily create division rather than unity, such as the community churches and local bodies.

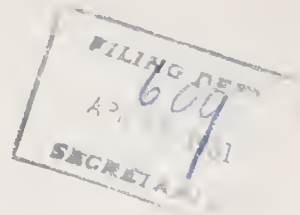
The development of a sense of trustfulness among diverse bodies, in place of acrimonious discussion and distrust.



Maintaining flexibility and freedom of action without the loss of essential unity.



April 13, 1931



Honorable Carl E. Milliken,  
469 Fifth Avenue  
New York City

Dear Governor Milliken:

Your letter of April tenth was duly received and I read it at a meeting of our sub-committee of the Administrative Committee of the Federal Council on Saturday morning. The first disposition of the committee was to respond at once that we would of course be glad to have you make any statement that you thought best at the next meeting of the committee on Saturday, April 18th, but on second thought the question arose in our minds as to whether it really was competent for us or worthwhile for you to have such a conference. As we understand it it is not part of our functions to prepare the report of the Research Department and we have nothing to do with the statements whether of fact or of judgments in that report. These it would seem to us it would be better for you to take up with Dr. Johnson's committee and if after that there should be any statement that you should wish to make, it would be altogether appropriate for you to make it as a member of the Administrative Committee.

If our sub-committee should undertake to exercise the functions of the Administrative Committee on the one hand or of the Research Committee on the other then probably we should arrange to hear Dr. Macfarland, and Mr. Andrews and Mrs. Emrich also, but thus far it has seemed to us that such conferences did not fall within the limits of our sub-committee whose duty it was to submit the report of the sub-committee to the Administrative Committee with any recommendations with regard to it that might seem to us expedient. We are not sure whether or not we are limited in this matter by the action of the Federal Council in 1925, to "determine the time and method of publication of the Report."

I presume we shall be having another meeting after April 18th and if you have any comment to make on the view expressed in this letter I shall be glad to present it to the committee on the 18th.

Very cordially yours,

HE:B



R. E. Speer

JAN 3 1931

"ACHRAY"  
MOUNTAIN LAKES  
NEW JERSEY

Ans. \_\_\_\_\_

January 2, 1931

My dear Dr. Speer:

As would be supposed, I am looking for opportunities to be of service with compensation, as I have my boy's college course to finish and the continued care of an invalid sister in Boston in addition to ordinary expenses, including the constant expense of a specialist for myself.

It will take me a good part of January to complete the budget requirements and gather in the Reserve Fund pledges and I shall take a rest of two or three weeks after that.

By February 15, however, I would be available for pulpit supplies, preferably within reach Sunday morning of my home at Mountain Lake, New Jersey, but not necessarily, in case such opportunities should be known to you.

Of course I have some facility also in the way of lectures and addresses on the various subjects dealt with by the Federal Council, religious, social and international.

Sincerely yours,

*Charles S. Macfarland*

(Rev.) Charles S. Macfarland

General Secretary Emeritus

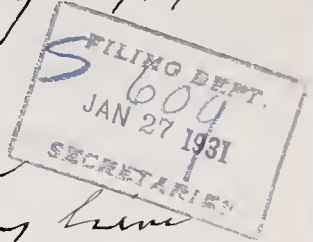
Dr. Robert E. Speer  
156 Fifth Avenue  
New York, N. Y.



Chas. S. MacFarland

"ACHRAY"  
MOUNTAIN LAKES  
NEW JERSEY

January 23, 1931



My dear Mr. Speer

I have telephoned a message to Mr. Johnson asking him to send you Mr. Butts's report & a statement of my reactions to it.

I learned only afterward that this statement of Mr. B. was based largely on misleading memoranda found at the Hays Office, the implications of which I had no chance to correct.

It now appears that this statement (before I had any opportunity to correct the misinformation which is reflected in it) was sent to Mr. Andrews in confidence, but that Mr. Andrews violated the confidence & released it, or the substance of it, to Mr. Eatz & Mr. Shipley & also to a public meeting at Mr. Melish's Church in Brooklyn.



Trust that you may be  
able to send it before we  
meet at the Yale Club tomorrow.

It is a most unfair &  
incomplete document, based  
on misunderstanding, which I  
could have corrected had I  
been informed of it.

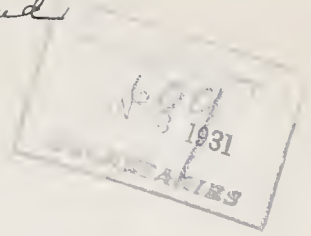
Sincerely  
Charles S. Macfarland  
+H



REV. CHARLES S. MACFARLAND  
GENERAL SECRETARY EMERITUS  
FEDERAL COUNCIL  
OF THE CHURCHES OF CHRIST IN AMERICA

*Charles S Macfarland*

S



*R. E. Speer*

JAN 8 1931

Mountain Lakes, New Jersey, January 7, 1931.

~~Ans.~~ My dear Dr. Speer:

I thank you for your letter of January 5th. What I said about Dr. Cavert is hard to put in writing but I am a pretty good detector of psychology.

Please try to talk less about a successor to me and talk about an associate with him. It is probably just a way of putting things.

Anyhow I want Cavert to keep pretty close to you for all reasons. Somebody must be to him what Dr. North was to me and the present President and other officers do not fill that particular bill.

You see I can keep away from these things physically but not mentally.

Sincerely yours,

*Charles S. Macfarland*

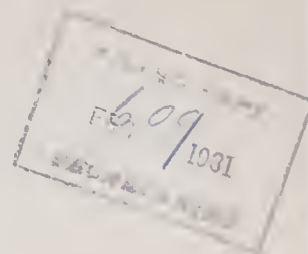
(Rev.) Charles S. Macfarland  
General Secretary Emeritus

Dr. Robert E. Speer  
156 Fifth Avenue  
New York, N. Y.



C O P Y

February 11, 1931



My dear Caldwell:

I want to add a word in writing to our conversation on Saturday, when I answered your questions rather frankly, as you desired.

First, I am quite sure that the Federal Council committees last spring sought conscientiously to do the very best they could for the interests of the Federal Council, and were also equally desirous of doing everything possible for me. Of course, it is to be expected that there would be differences of opinion on their procedure, and I enclose a copy of my own letter to Dean Weigle, which closed the matter at that time. To use a common expression, they were caught in a jam which was very complicated in its structure. I took the ground that, in view of the larger interests involved, I should without question bear the force of the attack and simply maintain what is sometimes called "a dignified silence". Of course, I am deeply appreciative of your own attitude, and I have had about three hundred, or more, letters expressing much the same feeling of confidence as your own.

Secondly, I am very gratefully appreciative of your friendly interest in my future opportunity for service. Indeed, the wireless you sent Henry Atkinson was the finest expression of friendship of the many that I had.

As to your proposal for helping out on my future support, of course I should gratefully accept whatever my personal friends might wish to do personally. I must, however, say that this would need to be quite private and personal, entirely detached from the Federal Council, which has provided a sum fully equal to, if not larger than, what religious bodies are accustomed to do. It would not, therefore, be proper to ask any officers or members of the staff to have any responsibility in connection with it. It would also be necessary to let such friends as you approach know that the Federal Council is to provide \$3,000 a year.

The Administrative Committee graciously voted my full salary until July 1, and I am trying to discover a program which will be the most useful. Whether I can do this with any substantial compensation is more than doubtful I fear.

Yours gratefully,

(Rev) Charles S. Macfarland

Mr. Robert J. Caldwell  
60 E. 42nd Street  
New York, N. Y.



C. H. Thompson  
"ACHRAY"  
MOUNTAIN LAKES  
NEW JERSEY

COPY

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1931  
February 13, 1931

Rev. F. Ernest Johnson  
105 East 22nd Street  
New York City

My dear Dr. Johnson:

The intimation and probability that Messrs Seitz, Shipler and Andrews are prepared to do injury unless your report complies with their demands, raises some questions in my mind, which I simply ask without answering.

1. Ought your report to include full information as to Seitz's relationship, the combination between these three men and the Herald-Tribune man, the whole procedure of Mr. Andrews while one of our secretaries and in fact the whole set up ?

In this connection it may be well to recall that Shipler was chairman of a committee named by a Federal Council Commission (the Editorial Council of the Religious Press) of which committee Dr. Cavert was a member. Dr. Shipler began his campaign by implying that he was doing so as chairman of a committee of the Federal Council.

2. If you deem it necessary to report the facts regarding myself, would it be necessary to review the whole procedure of last Spring, including the facts that members of our Committee on Policy were in conference with Andrews and indirectly with Seitz and Shipler and were undoubtedly influenced by them and the misinformation given them by Andrews? Also the fact that some member of the Committee on Policy reported the meetings of the Committee on Policy to Andrews ?

The point seems to be this -- if these men are going to attack, ought it to be known as to just who it is that is making the attack ?

In any event, ought not your committee to have all this in writing, even though it need not appear in the final report ?

I have complied with your request to send the full information confidentially to Professor Shenton, although I did so with some hesitation and almost reluctance, because I do not wish to appear as complaining of anything.



Rev. F. Ernest Johnson - 2

February 13, 1931

Whatever may be the sins of Governor Milliken, surely you have here a coterie of men who, (no matter how conscientious in their aim) have proved untrustworthy, unscrupulous and treacherous. They have even asserted that they forced our committee by intimidation last spring and evidently believe that they can do so now.

While doubtless I shall remain silent, I can hardly forbear raising these questions, because somebody else may insist on raising them and in any event I am sure your committee ought to know the complete story.

I am sending a copy of this to Dr. Speer.

Sincerely yours,

(Signed) C.S.M.



*Rev. F. Ernest Johnson*

609  
FEB 2 1931

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February 15, 1931.

My dear Dr. Johnson:

After giving the matter thoughtful consideration I decided to confine myself solely to such corrections or additional information as was needed in your Motion Picture Statement regarding myself alone.

From the very first I have maintained entire silence regarding the procedure of all others in any way associated with the Federal Council and I shall not now volunteer any information regarding their actions. I can honestly say that I have no desire to injure them, in any case to injure them would be to injure the Federal Council.

For myself there is nothing substantial to add to the statement I made to the Committee on Policy last February, as I then sought to convey all the facts. In fact I am unable to see why your report regarding myself needs to say more than that. My statement then was sufficiently complete and substantially correct.

As to the threats that have come to you from Feitz, Shipler and Andrews, I am credibly informed that Feitz has also boasted that our Committee on Policy obeyed his orders and that he has things well in hand, or words to that effect. That they will continue attempts to intimidate your committee is to be expected.

I do hope that Dean Weigle is not continuing his conferences with Mr. Andrews.

Faithfully yours,

(Rev) Charles S. Macfarland

Rev. F. Ernest Johnson,  
105 East 22nd Street  
New York, N. Y.

P. S. I am sending a copy of this letter to Dr. Speer.



*C. S. Macfarland*

"ACHRAY"  
MOUNTAIN LAKES  
NEW JERSEY



February 26, 1931.

Dr. Robert E. Speer  
156 Fifth Avenue  
New York, N. Y.

My dear Dr. Speer:

Replying to the first sentence in your letter of February 24, may I say that I am sending you copies of correspondence that is of other than personal concern, because it is possible that later on I may need your advice on some of the questions involved.

Sincerely and gratefully yours,

*Charles S. Macfarland*

(Rev) Charles S. Macfarland



*Dr. Shenton, Council & Methodist*  
*copy*  
*Feb. 26? 1931*  
*689*  
*4*  
*Federal Council*  
R. E. Shenton  
Professor Herbert M. Shenton  
Syracuse University  
Syracuse, N.Y.

My dear Professor Shenton:

The question you raised at the close of our interview the other day seemed to me the nearest to something definite of any consideration that has appeared. Indeed, it is the very question I have been urging, from a somewhat different angle.

There are, from my point of view, three questions, each relating to the other.

1. Did Governor Milliken seek to influence individual members of the Federal Council's Commission in the matter of previewing and other policies of a similar nature in the interest of his organization?

That question I will not attempt to answer, as I knew nothing of his reported interviews.

2. Did the Commission yield to such influence (if it was exerted) or was its policy formulated independently of any such effort?

3. Did I in any way permit my administrative duties to be influenced by him?

These two questions should be answered.

The second of these questions is answered by the following excerpts from the minutes:

"Organization Meeting, March 25, 1929

"Mrs. Barish but recently returned from California stressed the need of previewing of Motion Pictures in Hollywood, stating that some eight hundred Motion Pictures are prepared yearly and that a strong reviewing committee should be appointed to go over these pictures before they are released for circulation.

"Mrs. Silverthorn stated that the National Commission of Protestant Women had very definitely planned activities along the line of the previewing of Motion Pictures and other phases of the motion picture problem. If the Commission of the Federal Council prepares a definite program in which the National Commission may cooperate whole-heartedly, it will be glad to do so but does not wish to postpone its activities for a rather indefinite future program."

"VOTED: That the Chairman be empowered to appoint a committee of nine persons to consider the points named in the discussion of today's meeting together with items 8-10 on the agenda of today's meeting and, further, the relationship of the new Commission to the Church and Drama Association. The Committee also shall be authorized to nominate a Chairman to be appointed by the President of the Federal Council, Bishop McConnell.



"VOTED: That the Recording Secretary be requested to refer to the Committee of Nine all communications and recommendations that have come to the Commission."

Meeting - May 27, 1929

"VOTED: To adopt Paragraph 1 amended to read as follows:

"1. The purpose of the Commission on Motion Pictures shall be:

"(1) To further or provide for the thorough study of the relations of Motion Pictures to the Public Welfare. "

"VOTED: To adopt Paragraph 3 amended to read as follows:

"3. The Commission shall have an Executive Committee of Nine which shall include three persons who are members of the Board of Directors of the Church and Drama League."

"VOTED: To adopt Paragraph 4 amended as follows:

"4. That the Department of Research and Education of the Federal Council be requested to make surveys and that the Commission appoint a Survey Committee to cooperate with the Department of Research and Education."

Meeting - June 7, 1929

"Dr. Macfarland presented on behalf of Mr. O. H. Cheney, Chairman of the Nominating Committee, the report of the Committee which was considered seriatim.

"On recommendation of the Nominating Committee,

"VOTED: That the Commission recommend to Bishop Francis J. McConnell, President of the Federal Council, the appointment of Hon. William C. Redfield, as Chairman of the Commission on Motion Pictures.

"On recommendation of the Nominating Committee,

"VOTED: That Rev. Charles K. Gilbert be elected as Chairman of the Executive Committee of the Commission."

"Dr. Macfarland presented the following names on behalf of the Nominating Committee recommended as members of the Executive Committee of the Commission: Rev. Charles K. Gilbert, Chairman, Miss Margaret Applegarth, Professor Harrison S. Elliott, Rev. Henry S. Leiper, Rev. Stanley High, Mrs. Fred S. Bennett, and ex officio Hon. William C. Redfield, Harry S. Myers and Rev. Charles S. Macfarland.

"Rev. George Reid Andrews presented on behalf of the Church and Drama Association the names of Mr. Henry D. Walbridge and Rev. George Reid Andrews as two of the three representatives of the Church and Drama Association on the Executive Committee of the Commission, in accordance with the previous vote of the Commission authorizing such representation."

"VOTED: That the Commission elect Rev. Charles K. Gilbert, Chairman, Miss Margaret Applegarth, Professor Harrison S. Elliott, Rev. Henry S. Leiper, Rev. Stanley High, Mrs. Fred S. Bennett, Rev. George Reid Andrews, and Mr. Henry D. Walbridge as members of the Executive Committee, with Hon. William C. Redfield, Harry S. Myers and Rev. Charles S. Macfarland ex officio.



"VOTED: That the Executive Committee be empowered at its discretion to nominate to the Commission, additional members for the Executive Committee as may seem wise."

"VOTED: That all matters that have come to the attention of the Federal Council previous to the organization of the Commission which relate to Motion Pictures shall be referred to the Executive Committee for report to the Commission."

Meeting Executive Committee, June 26, 1929

"The Chairman, Rev. Charles K. Gilbert, presided."

"George Reid Andrews was elected Secretary of the meeting."

"Some time was given to the discussion of work which might be undertaken at once. A Committee was appointed, with the Rev. Henry Smith Leiper as chairman, to investigate the influence of commercial pictures shown in missionary fields, and Mr. Leiper was instructed to request their representatives to note carefully the types of pictures being shown in the commercial houses in their communities, and when they find films which they consider objectionable for any reason, to make careful notes of the films in question, giving such information as the name of the film, the producer and their reasons for considering the film objectionable, this information to be sent to the chairman of the committee at 105 East 32nd Street, New York, or to their home board headquarters to be transmitted to the office of the chairman."

Meeting Executive Committee September 26, 1929

"VOTED: That the Executive Committee recommend to the Commission:

.....

"3. That in the judgment of the Executive Committee at the present time the Commission regards itself as not prepared to undertake pre-viewing or recommending of commercial motion picture films.

"4. That the Commission refer all inquiries concerning specific commercial films to the Church and Drama League of America.

"5. That the Commission recommend to its constituent bodies that they make the widest possible use of the recommended lists of the Church and Drama League of America.

"6. That it is the consensus of opinion that all matters having to do with the activities of secular organizations with respect to commercial motion pictures be referred to the Church and Drama League of America."

"VOTED: That the Executive Committee recommend to the Commission:

"1. That the Commission acknowledge with thanks the invitation to previewing issued by the Motion Pictures Producers and Distributors Association and further recommend that action upon it be deferred.

"2. That a Committee on Inquiry be appointed by the Commission in consultation with the Department of Research and Education of the Federal Council to make the widest practicable study of relations of the motion picture to the public welfare and that there be included an inquiry as to the progress made to date by the Motion Picture Producers and Distributors Association of America in the promotion of such relations.

"3. That the Chairman of the Commission, together with the Chairman of the Executive Committee, Rev. Charles S. Macfarland, Rev. George Reid Andrews and Rev. F. Ernest Johnson be asked to select and be authorized to appoint members of this Committee on Inquiry. The number, five, is suggested as desirable."

.....



"5. That the Committee of selection referred to in the foregoing be asked to name a committee to consider the influence of motion picture films in foreign mission fields, and to recommend to the Committee thus named the consideration of the report submitted by Mr. Leiper."

Meeting of Commission, October 25, 1929

"VOTED: To approve items 2 and 3 as follows:

"2. That a Committee on Inquiry be appointed by the Commission in consultation with the Department of Research and Education of the Federal Council to make the widest practicable study of relations of the motion picture to the public welfare and that there be included an inquiry as to the progress made to date by the Motion Picture Producers and Distributors of America in the promotion of such relations."

"At this point Professor LeSourd presented the report of a recent Conference on the use of motion pictures for religious education. Professor LeSourd is Chairman of the Committee appointed by the Conference to make a survey and to secure a list of available pictures for religious education. His report was further supplemented by Dr. Henry M. Meyer. It was stated that the Conference was called and the work of the Committee was to be financed by the Motion Picture Producers and Distributors of America."

"VOTED: To adopt item 3 of the first section with the words "at the present time" underscored, as follows:

"3. That in the judgment of the Executive Committee at the present time the Commission regards itself as not prepared to undertake to pre-viewing or recommending of commercial motion picture films."

Meeting Executive Committee December 13, 1929

"Dr. Macfarland called attention to articles concerning the resignation of Mr. Redfield and other matters connected with the Motion Picture Commission which had appeared in the Herald Tribune and other papers in the preceding two or three days and it was voted that the Chairman of the Executive Committee be authorized to make a statement for the press. The statement follows:

"The Federal Council's Commission on Motion Pictures was organized by order of the executive committee of the council in January, 1929, at the request of a conference of representatives of denominational and interdenominational agencies which desired a central clearing house and cooperative agency through which to secure suitable films for use in churches and reliable information concerning their motion picture problems.

"The Commission was appointed by the president of the Federal Council and is composed chiefly of members officially nominated by the various religious organizations interested in the subject. Neither the Motion Picture Producers and Distributors of America nor any representative of that body nor any person connected with the motion picture industry in any way whatever has had anything to do with the organization of the Federal Council's Commission or the selecting of its personnel.

"Moreover, the commission has never been influenced in any way whatever in its policies or procedure by the motion picture producers' association or any representative of it. The only approach which has been made to the commission by any representative of this association has been an invitation to the commission to share in previewing of pictures at Hollywood. The commission did not deem it expedient to take action on the invitation at that time.

"The purposes of the commission, as outlined at an early meeting, are as follows:



"To assist the churches at home and abroad to secure suitable motion pictures for their own programs, and to maintain a general information service.

"To study the representation of the various peoples through motion pictures at home and abroad, to seek to eliminate misrepresentations and to secure the incorporation of the best of the life of the various countries, and to further the use of films which strengthen international understanding and goodwill.

"Naturally, differences of opinion have arisen among the members of the commission as to the most effective means of furthering these purposes. Upon one point, however, there has been general agreement, and that is the need of a careful and unprejudiced inquiry into the relation of the motion picture industry to the public welfare. The commission early this fall took unanimous action looking toward such a study, and at the annual meeting of the executive committee of the Federal Council in Chicago last week, official authorization for such a study was given."

Meeting Executive Committee, January 31, 1928

"The question was raised as to the relation of the Commission to the proposed Inquiry. It was clearly stated that the Research Department would follow its usual policy in conducting the Inquiry, keeping independent of all other agencies; the Commission, however, being free to suggest to the Research Department desirable lines of investigation."

"Then followed a statement by Mr. Johnson calling attention to difficulties encountered in organizing the Inquiry but expressing confidence that it would soon be under way."

It will be noted that from the very first the Commission proposed a complete survey and inquiry before committing itself to any relationship with the industry.

So far as I recall these actions were unanimous in every case and without any signs of dissent.

The third question may be answered by the following facts:

1. I never thought of any new procedure of any kind until December 1928, but bent every effort

(1) To get Mr. Andrews to really establish a policy and program.

(2) To get him to act for the Commission on International Justice and Goodwill as chairman of its committee.

(3) To desist in his persistent efforts to secure such large support from Governor Milliken and to build up his administration.

2. After Dr. Cullick had conferred with me several times and I had also been approached by officers of the Foreign and Home Missions agencies, I made inquiry and learned, to my surprise, that there were many denominational and interdenominational committees with no common meeting ground except Governor Milliken.

3. I laid the case before Mr. Andrews and suggested simply a conference of these agencies. (Even after this I sought to reconcile Mr. Andrews and Mr. Milliken at a conference.)

4. Mr. Andrews expressed agreement with me and I suggested that he arrange the conference. (During this time I cannot recall mentioning the matter to Governor Milliken. After it was determined upon, however, I asked him to give me the substance of suggestions for a program which he had been sending me from time to time, which I conveyed with some



changes, to Mr. Andrews.) This program had no bearing on relations with the Industry and its proposals were simple and obvious.

5. Mr. Andrews arranged the conference, which was composed of representatives of constituent and affiliated bodies of the Federal Council (through their Committees on Motion Pictures.) I was elected Chairman of the conference. The agenda was presented by Mr. Andrews. I knew nothing of the personnel of the conference.

6. After full discussion in which all the members shared, the conference voted to request the Federal Council to have a commission.

7. This action was reported to the Executive Committee of the Federal Council by Mr. Andrews and approved.

8. I was asked to act as Acting Chairman of the Commission, representing Bishop McConnell, until fully organized.

9. I appointed the Nominating Committee and named as chairman Mr. Cheney, one of Mr. Andrews' closest associates in the Church and Drama Association, Bishop Cannon, whose son was in Mr. Andrews' office and Mrs. Bennett.

10. This committee considered Mr. Andrews for the secretaryship, but all three decided that this was not advisable, a judgment in which Mr. Cheney concurred.

11. By agreement with Mr. Andrews, three members of the Church and Drama Association, including him, were placed on the Executive Committee, and a majority of that committee were warm supporters of Mr. Andrews, and none, so far as I know, hostile to him or in any way associated with Governor Milliken.

12. Mr. Andrews then began to complain because he was not the Executive Secretary, and at my suggestion Dr. Winchester was made Acting Secretary to tide matters along.

13. I asked Mr. Andrews to recommend a man for Chairman. He suggested Mr. Redfield and I recommended Mr. Redfield to Bishop McConnell.

14. I conferred with Mr. Andrews as to a chairman of the Executive Committee, and we agreed upon Dr. Gilbert.

15. I stipulated that the members of the Commission be selected by the cooperating committees and I had nothing to with their selection. I recall only one suggestion that came to me, and I referred it to Mr. Andrews. I had not the slightest idea as to any preferences of the Commission members, except in two or three cases.

16. When the invitation for previewing came, I expressed the judgment that our Commission could not join it under present conditions, and expressed my doubt as to its possibility under any conditions.

17. At the very beginning I urged the necessity for such a survey as we are now making, before adopting any policy.

18. When Mr. Andrews came to Dr. Cavert and me to ask that he be given some status with the Federal Council, it was my own proposal that he be designated "Secretary on Dramatic Relations."

Meanwhile, I had turned the whole business over to Dr. Gilbert in June.

During all this time I carried out these administrative duties without any conference or consultation on our policies with Governor Milliken. The conference was arranged before he knew it. I knew nothing of his conferences with members of the



Commission, except that he and Dr. Gilbert met. The only actual conference with him that I had was the very early one when he explained the previewing system. Very shortly after the conference I told him that I did not believe it practicable. I also told him that I should propose an inquiry before adopting any policy.

I had one conference with Mr. Cheney at which we agreed on the idea that the Commission should work cooperatively with the Church and Drama Association.

Incidentally, I may say that several officers and members of the Commission did not altogether share my conservative attitude, which was largely determined by my insistent feeling that the Commission could not adopt any policy until the survey which I proposed, had been made.

So far as I can recall, Governor Milliken never made any request or even the slightest suggestion to me concerning the personnel or policy, except his very early expression of the hope that the Federal Council would join in the previewing. Had he done so I should have conveyed his request or suggestion to the Commission.

Sincerely yours,

*(signed) Charles S. Macfarland*

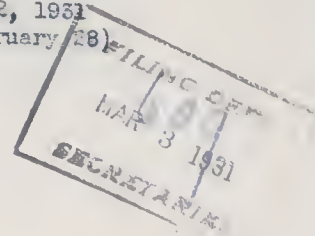
P.S. I am sending a copy of this letter to Mr. White, Mr. Miller, Dr. Johnson and also to a man to whom I have been going for friendly advice.



Duplicate

March 2, 1931  
(Dictated February 28)

Rev. John M. Wells, D.D.,  
Presbyterian Church  
Sumter, S.C.



My dear Dr. Wells:

It was a pleasure to receive your letter of February 20th and I am enclosing herewith a statement of some of the services which Dr. Macfarland has rendered in his connection with the Federal Council. It would be easy, I think to add further items to this list and to amplify some of those which I have indicated.

Dr. Macfarland would, of course, be prompt to disclaim the credit for all these items which I have listed, and, indeed as I said at Washington, it was impossible to say how far an individual deserved credit for services like these and how far it was collective movements and influences that gathered up the individual and made use of him. There have been times and relationships in which Dr. Macfarland has been in evidence and I have chaffed him more than once on his photograph-ability but his unnoticeableness is far more noticeable to those who have been aware of the work of the Council and its movements. Dr. Macfarland has not been ambitious to put himself forward but has been anxious only to see that the work was done and that the right men were found for its doing.

Mrs. Spier very greatly enjoyed her visit to Sumter as I did my visit to the Congress at Chattanooga. I am sorry that you were not able to be there and I trust that you have quite recovered from the sickness that prevented your coming.

With warm regard,

Very sincerely yours,

RES:B



## SOME CONSTRUCTIVE ACHIEVEMENTS OF THE FEDERAL COUNCIL

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The patient building in of the denominational bodies and their agencies to the structure of the Federal Council as fast as they would permit.

The balance between Evangelism and Christian Education on the one hand and the social tasks on the other.

The steering of the movement for Federal Unity amid confusing movements, such as the Interchurch World Movement, the Philadelphia Conference and the organizations for organic unity in a way that has developed confidence and steadiness.

The securing of essential freedom during the war period without the loss of coherence.

The increasing coordination of the best leadership of the denominations.

The spirit of service as manifested by the help to European Churches, Near East Relief and many other causes from time to time.

The influence of the Federal Council in developing the world movement for unity and maintaining its contact with the Federal Council among diverting currents. (The first suggestion looking towards a world movement was in Dr. Macfarland's report in 1916)

The holding of the Movement to the constitution of the Federal Council amid efforts which might have been divisive of the religious forces.

The maintaining of unity between widely diverse departments and their staff (more unity than is sometimes found in a single denomination).

Skill in undertaking new areas of service and leadership in developing new forces within the denominations while at the same time holding them in unity of action.

Securing financial support without impairing denominational budgets and executing tasks which would have cost the churches many times as much if all were acting independently.

Helping the Churches to clear and unified thinking on great national issues which touch the moral and spiritual life of the nation.

Illustrating the value of cooperation between the interdenominational bodies composed of the boards by the patient establishment of cooperation with freedom, in association with the Home Missions Council.

The guidance of movements which might easily create division rather than unity, such as community churches and local bodies.

The development of a sense of trustfulness among diverse bodies, in place of acrimonious discussion and distrust.

Maintaining flexibility and freedom of action without the loss of essential duty.



The support of the chaplains in the Army and Navy, securing the resources which they have needed and the recognition of their work.

The wise choice of men and the faithful and unselfish support of them in their posts of work in the Federal Council: Men like Mr. Cavert, Dr. Tippy, Dr. Gulick, Dr. Guild, and others.

The organization and support of the general War-time commission of the Churches.

Assistance to the evangelical Churches of Europe in their closer coordination and cooperation and mutual help.

The development of friendships with many leaders in smaller denominations, giving them a sense of strength and courage and the feeling of contact with the whole evangelical fellowship.

The maintenance of an essential but most difficult equipoise between many tendencies that might have been set in opposition; such as liberal views with regard to social and economic problems as against conservative and static positions, and the maintenance of the common evangelical position as between theological extremes.



"ACHRAY"  
MOUNTAIN LAKES  
NEW JERSEY

March 4, 1935

RECEIVED DLPT.

JAN 8 1935

My dear Dr. Fier

I fear I may be putting you forward  
to a heavy test but I would risk more with  
you than any living person, in making such  
demands.

I am the object of a conspiracy -  
between my wife & the New York Specialist who  
has helped keep my machinery going for about  
thirteen years. I am ordered to completely  
detach myself from a course of procedure  
which has now for fourteen months involved  
constant strain, night & day.

I have asked Dr. Johnson not to send  
me any more documents for correction  
& I have declined to see you Mulliken's  
statement. From the very beginning I took  
the risk of real & apparent discrepancies  
rather than have anything approaching  
collusion with him.

The conspirators have ordered me  
away as far as possible from the atmosphere  
of suspicion & distrustful scrutiny which  
appears & be considered essential to such  
inquiries. After the secular (especially  
the religious) press has been given another  
opportunity to drag me through the mire  
of modern publicity, I shall probably



go away for awhile.

I want to ask you to receive the completed report for me. If advisable, Mrs. Macfarland is willing that I should go over it with you, but with no other person whomsoever.

I am, I think, maintaining very good spirits, but am obliged to confess that the flesh is weak. Moreover I am capitulating because on most matters one of the conspirators has generally been wiser than I.

There is, however, another reason. I want to continue the silence which I have believed essential to interests larger than my own - & I fear I might be able to do so only if detached.

I hope I am not asking too much of you - yet I know that I may be.

If you think it best for me to have a talk with you, I expect to be in New York Tuesday & Wednesday.

Meanwhile it would, I think, be desirable for you to read Gov. Milliken's statement.

Yours - C. Macfarland

The enclosed indicates Mr. Johnson's problem of attempting a coherent picture by a patch work of assorted "facts." It is one of very many such illustrations.



FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

MEMORANDUM

From C. S. Macfarland

Date March 3, 1931

To S. L. Gulick

Subject Mr. Burton's report

Inasmuch as you have destroyed the memorandum which I sent you, dated about February 10, I will repeat it in substance.

A report made by Mr. Burton on the motion picture inquiry contains the following: "Dr. Macfarland says that he was prompted to suggest the subject to Mr. Andrews by remarks made to him at Rochester a few days before by Dr. S. L. Gulick. The latter (interview with E. R. B., 1/17/31) told me that he did not recall having talked with Dr. Macfarland at Rochester about motion pictures or the question of the Federal Council's policy on the subject."

I cannot but feel that Mr. Burton has entirely misunderstood you.

You came to me at Rochester in what I should regard as a state of excitement, and informed me that Mr. Andrews was making very serious accusations against Governor Milliken. You and I went into my private room at the hotel and talked the matter over. You called attention to the fact that Mr. Andrews had been the secretary of a committee of your Commission for I think something like two years and had done nothing. My recollection is that you said either that he had never gotten the committee appointed or that it had neither met nor functioned. I told you I thought it best to leave the matter until we got back to New York, when we would talk it over.

---

I have now for the first time seen your memorandum of February 14 to Mr. Johnson, correcting the misstatement and misleading implications made by Mr. Burton, which entirely corresponds with my own recollections of the matter.

The conference we had at Rochester registered with me more forcibly than all the previous conferences because of what seemed to me to be your perturbed state of mind, and the first suggestion that came to me regarding the calling of a conference on the subject in any very serious way came at that time, although, as you say, there had been previous occasions when you had urged the imperative necessity of doing something, especially about the international films.

*The matter would not be serious had not the statement making it appear that you repudiated my statement been shown to J. R. Andrews who has repeated it widely.*



COPY

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

MEMORANDUM

**From** S. I. Gulick

**Date** Feb. 14, 1931

**To** Mr. E. F. Johnson

**Subject** Motion Picture Inquiry

It seems desirable that I should supplement my reply to Mr. Burton:

1. The Commission on International Justice and Goodwill formed, in the fall of 1926 - or early in 1927 - as I remember, a subcommittee on "Motion Pictures and International Goodwill". My records show that Mr. George R. Andrews was secretary and that the members were Dr. Duggan, Dr. John H. Lathrop, Mr. Charles Bauer, Dr. W. Russell Bowie, Mr. Frank Day Tuttle, Mrs. Edgerton Parsons and Mrs. Emrich.

2. So far as I know Mr. Andrews never called the committee together and it never functioned, although once or twice I said to him that whenever he might desire it I would be glad to arrange for a meeting.

3. Mr. Burton asked me a few weeks ago if I talked with Dr. Macfarland at the Rochester meeting of the Federal Council about the need of a Federal Council Commission on Motion Pictures.

I replied that I did not recall whether or not I had done so at Rochester, but I remember that on more than one occasion I did say to him (Dr. Macfarland) that I was disappointed that Mr. Andrews did not seem to take any interest in our Committee on Motion Pictures and International Goodwill and that I thought a Federal Council Commission dealing with the whole situation was desirable. I had come to this conclusion some time before the Rochester meeting and had talked to this effect with Dr. Macfarland more than once. If Dr. Macfarland says I talked with him about it at Rochester it is probably so, although I do not recall it.

4. I do recall talking with Dr. Macfarland at Rochester about certain criticisms which Mr. Andrews had made on Mr. Milliken in a personal conversation, and quite likely I voiced my thought on Mr. Andrew's failure to make any use of our Commission's Committee.



March 7, 1931

FILING DEPT.

JAN 3 1931

SECRET

Rev. C. S. Macfarland, D.D.  
Mountain Lakes, New Jersey

*Federal Council*

My dear Dr. Macfarland:

I am sorry to hear of the conspiracy into which your wife and doctor have entered against you but I have no doubt that their motives and their judgments are righteous and just and wise and that you will surrender at once and be docile under their despotism.

I have heard nothing further regarding the motion picture inquiry since the conversation which you and Dr. Johnson and I had together at the Yale Club and a very brief conversation which I had with him a day or two after. I still have the papers that were sent me prior to our conversation at the Yale Club but I have never read them except to go over your comments.

I have not seen Governor Milliken's statement to which you refer, nor any other documents, but those which Dr. Johnson sent me before our meeting at the Yale Club and the two memoranda attached to your letter of March 4th with regard to Dr. Gulick's conversation with Dr. Burton at Rochester. Shall I speak to Dr. Johnson about the matter? If so, I should like to show him your letter of March 4th. Or perhaps you will be seeing him when you are in town next week. I expect to be here both Tuesday and Wednesday, although I am speaking at the Brick Church both of these days at noon and I have a meeting of the Committee on Cooperation in the Near East Wednesday afternoon and will possibly have to be in conference with representatives of our Pension Board on Tuesday morning.

With kind regard to Mrs. Macfarland and yourself,

Very faithfully, yours,

RES:B



C. S. MacFarland

"ACHRAY"  
MOUNTAIN LAKES  
NEW JERSEY

FILING D-PT.

March 9, 1931

609

Dear Dr. Speer

Federal Council

S

I have asked Miss Brisenmeister  
to make an effort to see you  
if possible tomorrow (Tues) 11 a.m. or  
Wed. 2 p.m.

I wonder if our office neglected  
to send you the enclosed, which  
regard so the most important  
consideration at issue.

I have asked Dr. Johnson to  
send you by Mr. Milliken's statement.

Dr. Johnson understands that  
I am not to see anyone but yourself  
in these matters & indeed he under-  
stands the reason.

Yours  
C. S. MacFarland



✓  
C S m

Professor Herbert M. Shenton  
Syracuse University  
Syracuse, N.Y.

My dear Professor Shenton:

The question you raised at the close of our interview the other day seemed to me the nearest to something definite of any consideration that has appeared. Indeed, it is the very question I have been urging, from a somewhat different angle.

There are, from my point of view, three questions, each relating to the other.

1. Did Governor Milliken seek to influence individual members of the Federal Council's Commission in the matter of previewing and other policies of a similar nature in the interest of his organization?

That question I will not attempt to answer, as I knew nothing of his reported interviews.

2. Did the Commission yield to such influence (if it was exerted) or was its policy formulated independently of any such effort?

3. Did I in any way permit my administrative duties to be influenced by him?

These two questions should be answered.

The second of these questions is answered by the following excerpts from the minutes:

"Organization Meeting, March 25, 1929

"Mrs. Durich but recently returned from California stressed the need of previewing of Motion Pictures in Hollywood, stating that some eight hundred Motion Pictures are prepared yearly and that a strong reviewing committee should be appointed to go over these pictures before they are released for circulation.

"Mrs. Silverthorn stated that the National Commission of Protestant Women had very definitely planned activities along the line of the previewing of Motion Pictures and other phases of the motion picture problem. If the Commission of the Federal Council prepares a definite program in which the National Commission may cooperate whole-heartedly, it will be glad to do so but does not wish to postpone its activities for a rather indefinite future program."

"VOTED: That the Chairman be empowered to appoint a committee of nine persons to consider the points named in the discussion of today's meeting together with items 8-10 on the agenda of today's meeting and, further, the relationship of the new Commission to the Church and Drama Association. The Committee also shall be authorized to nominate a Chairman to be appointed by the President of the Federal Council, Bishop McConnell.



"VOTED: That the Recording Secretary be requested to refer to the Committee of Nine all communications and recommendations that have come to the Commission."

Meeting - May 27, 1929

"VOTED: To adopt Paragraph 1 amended to read as follows:

"1. The purpose of the Commission on Motion Pictures shall be:

"(1) To further or provide for the thorough study of the relations of Motion Pictures to the Public Welfare. "

"VOTED: To adopt Paragraph 3 amended to read as follows:

"3. The Commission shall have an Executive Committee of Nine which shall include three persons who are members of the Board of Directors of the Church and Drama League."

"VOTED: To adopt Paragraph 4 amended as follows:

"4. That the Department of Research and Education of the Federal Council be requested to make surveys and that the Commission appoint a Survey Committee to cooperate with the Department of Research and Education."

Meeting - June 7, 1929

"Dr. Macfarland presented on behalf of Mr. O. H. Cheney, Chairman of the Nominating Committee, the report of the Committee which was considered seriatim.

"On recommendation of the Nominating Committee,

"VOTED: That the Commission recommend to Bishop Francis J. McConnell, President of the Federal Council, the appointment of Hon. William C. Redfield, as Chairman of the Commission on Motion Pictures.

"On recommendation of the Nominating Committee,

"VOTED: That Rev. Charles K. Gilbert be elected as Chairman of the Executive Committee of the Commission."

"Dr. Macfarland presented the following names on behalf of the Nominating Committee recommended as members of the Executive Committee of the Commission: Rev. Charles K. Gilbert, Chairman, Miss Margaret Applegarth, Professor Harrison S. Elliott, Rev. Henry S. Leiper, Rev. Stanley High, Mrs. Fred S. Bennett, and ex officio Hon. William C. Redfield, Harry S. Myers and Rev. Charles S. Macfarland.

"Rev. George Reid Andrews presented on behalf of the Church and Drama Association the names of Mr. Henry D. Walbridge and Rev. George Reid Andrews as two of the three representatives of the Church and Drama Association on the Executive Committee of the Commission, in accordance with the previous vote of the Commission authorizing such representation."

"VOTED: That the Commission elect Rev. Charles K. Gilbert, Chairman, Miss Margaret Applegarth, Professor Harrison S. Elliott, Rev. Henry S. Leiper, Rev. Stanley High, Mrs. Fred S. Bennett, Rev. George Reid Andrews, and Mr. Henry D. Walbridge as members of the Executive Committee, with Hon. William C. Redfield, Harry S. Myers and Rev. Charles S. Macfarland ex officio.



"VOTED: That the Executive Committee be empowered at its discretion to nominate to the Commission, additional members for the Executive Committee as may seem wise."

"VOTED: That all matters that have come to the attention of the Federal Council previous to the organization of the Commission which relate to Motion Pictures shall be referred to the Executive Committee for report to the Commission."

Meeting Executive Committee, June 26, 1929

"The Chairman, Rev. Charles K. Gilbert, presided."

"George Reid Andrews was elected Secretary of the meeting."

"Some time was given to the discussion of work which might be undertaken at once. A Committee was appointed, with the Rev. Henry Smith Leiper as chairman, to investigate the influence of commercial pictures shown in missionary fields, and Mr. Leiper was instructed to request their representatives to note carefully the types of pictures being shown in the commercial houses in their communities, and when they find films which they consider objectionable for any reason, to make careful notes of the films in question, giving such information as the name of the film, the producer and their reasons for considering the film objectionable, this information to be sent to the chairman of the committee at 105 East 32nd Street, New York, or to their home board headquarters to be transmitted to the office of the chairman."

Meeting Executive Committee September 26, 1929

"VOTED: That the Executive Committee recommend to the Commission:

.....

"3. That in the judgment of the Executive Committee at the present time the Commission regards itself as not prepared to undertake pre-viewing or recommending of commercial motion picture films.

"4. That the Commission refer all inquiries concerning specific commercial films to the Church and Drama League of America.

"5. That the Commission recommend to its constituent bodies that they make the widest possible use of the recommended lists of the Church and Drama League of America.

"6. That it is the consensus of opinion that all matters having to do with the activities of secular organizations with respect to commercial motion pictures be referred to the Church and Drama League of America."

"VOTED: That the Executive Committee recommend to the Commission:

"1. That the Commission acknowledge with thanks the invitation to previewing issued by the Motion Pictures Producers and Distributors Association and further recommend that action upon it be deferred.

"2. That a Committee on Inquiry be appointed by the Commission in consultation with the Department of Research and Education of the Federal Council to make the widest practicable study of relations of the motion picture to the public welfare and that there be included an inquiry as to the progress made to date by the Motion Picture Producers and Distributors Association of America in the promotion of such relations.

"3. That the Chairman of the Commission, together with the Chairman of the Executive Committee, Rev. Charles E. Macfarland, Rev. George Reid Andrews and Rev. F. Ernest Johnson be asked to select and be authorized to appoint members of this Committee on Inquiry. The number, five, is suggested as desirable."

.....



"5. That the Committee of selection referred to in the foregoing be asked to name a committee to consider the influence of motion picture films in foreign mission fields, and to recommend to the Committee thus named the consideration of the report submitted by Mr. Leiper."

Meeting of Commission, October 25, 1929

"VOTED: To approve items 2 and 3 as follows:

"2. That a Committee on Inquiry be appointed by the Commission in consultation with the Department of Research and Education of the Federal Council to make the widest practicable study of relations of the motion picture to the public welfare and that there be included an inquiry as to the progress made to date by the Motion Picture Producers and Distributors of America in the promotion of such relations."

"At this point Professor LeBourd presented the report of a recent Conference on the use of motion pictures for religious education. Professor LeBourd is Chairman of the Committee appointed by the Conference to make a survey and to secure a list of available pictures for religious education. His report was further supplemented by Dr. Henry H. Meyer. It was stated that the Conference was called and the work of the Committee was to be financed by the Motion Picture Producers and Distributors of America."

"VOTED: To adopt item 3 of the first section with the words "at the present time" underscored, as follows:

"3. That in the judgment of the Executive Committee at the present time the Commission regards itself as not prepared to undertake to pre-viewing or recommending of commercial motion picture films."

Meeting Executive Committee December 13, 1929

"Mr. Macfarland called attention to articles concerning the resignation of Mr. Redfield and other matters connected with the Motion Picture Commission which had appeared in the Herald Tribune and other papers in the preceding two or three days and it was voted that the Chairman of the Executive Committee be authorized to make a statement for the press. The statement follows:

"The Federal Council's Commission on Motion Pictures was organized by order of the executive committee of the council in January, 1929, at the request of a conference of representatives of denominational and interdenominational agencies which desired a central clearing house and cooperative agency through which to secure suitable films for use in churches and reliable information concerning their motion picture problems.

"The Commission was appointed by the president of the Federal Council and is composed chiefly of members officially nominated by the various religious organizations interested in the subject. Neither the Motion Picture Producers and Distributors of America nor any representative of that body nor any person connected with the motion picture industry in any way whatever has had anything to do with the organization of the Federal Council's Commission or the selecting of its personnel.

"Moreover, the commission has never been influenced in any way whatever in its policies or procedure by the motion picture producers' association or any representative of it. The only approach which has been made to the commission by any representative of this association has been an invitation to the commission to share in previewing of pictures at Hollywood. The commission did not deem it expedient to take action on the invitation at that time.

"The purposes of the commission, as outlined at an early meeting, are as follows:



"To assist the churches at home and abroad to secure suitable motion pictures for their own programs, and to maintain a general information service.

"To study the representation of the various peoples through motion pictures at home and abroad, to seek to eliminate misrepresentations and to secure the incorporation of the best of the life of the various countries, and to further the use of films which strengthen international understanding and goodwill.

"Naturally, differences of opinion have arisen among the members of the commission as to the most effective means of furthering these purposes. Upon one point, however, there has been general agreement, and that is the need of a careful and unprejudiced inquiry into the relation of the motion picture industry to the public welfare. The commission early this fall took unanimous action looking toward such a study, and at the annual meeting of the executive committee of the Federal Council in Chicago last week, official authorization for such a study was given."

Meeting Executive Committee, January 31, 1930

"The question was raised as to the relation of the Commission to the proposed Inquiry. It was clearly stated that the Research Department would follow its usual policy in conducting the inquiry, keeping independent of all other agencies; the Commission, however, being free to suggest to the Research Department desirable lines of investigation."

"Then followed a statement by Dr. Johnson calling attention to difficulties encountered in organizing the Inquiry but expressing confidence that it would soon be under way."

It will be noted that from the very first the Commission proposed a complete survey and inquiry before committing itself to any relationship with the Industry.

So far as I recall these actions were unanimous in every case and without any signs of dissent.

The third question may be answered by the following facts:

1. I never thought of any new procedure of any kind until December 1928, but bent every effort

(1) To get Mr. Andrews to really establish a policy and program.

(2) To get him to act for the Commission on International Justice and Goodwill as chairman of its committee.

(3) To assist in his persistent efforts to secure such large support from Governor Milliken and to build up his administration.

2. After Dr. Culick had conferred with me several times and I had also been approached by officers of the Foreign and Home Mission agencies, I made inquiry and learned, to my surprise, that there were many denominational and interdenominational committees with no common meeting ground except Governor Milliken.

3. I laid the case before Mr. Andrews and suggested simply a conference of these agencies. (Even after this I sought to reconcile Mr. Andrews and Mr. Milliken at a conference.)

4. Mr. Andrews expressed agreement with me and I suggested that he arrange the conference. (During this time I cannot recall mentioning the matter to Governor Milliken. After it was determined upon, however, I asked him to give me the substance of suggestions for a program which he had been sending me from time to time, which I conveyed with some



changes, to Mr. Andrews.) This program had no bearing on relations with the Industry and its proposals were simple and obvious.

5. Mr. Andrews arranged the conference, which was composed of representatives of constituent and affiliated bodies of the Federal Council (through their Committees on Motion Pictures.) I was elected Chairman of the conference. The agenda was presented by Mr. Andrews. I knew nothing of the personnel of the conference.

6. After full discussion in which all the members shared, the conference voted to request the Federal Council to have a commission.

7. This action was reported to the Executive Committee of the Federal Council by Mr. Andrews and approved.

8. I was asked to act as Acting Chairman of the Commission, representing Bishop McConnell, until fully organized.

9. I appointed the Nominating Committee and named as chairman Mr. Cheney, one of Mr. Andrews' closest associates in the Church and Drama Association, Bishop Cannon, whose son was in Mr. Andrews' office and Mrs. Bennett.

10. This committee considered Mr. Andrews for the secretaryship, but all three decided that this was not advisable, a judgment in which Mr. Cheney concurred.

11. By agreement with Mr. Andrews, three members of the Church and Drama Association, including him, were placed on the Executive Committee, and a majority of that committee were warm supporters of Mr. Andrews, and none, so far as I know, hostile to him or in any way associated with Governor Milliken.

12. Mr. Andrews then began to complain because he was not the Executive Secretary, and at my suggestion Dr. Winchester was made Acting Secretary to tide matters along.

13. I asked Mr. Andrews to recommend a man for Chairman. He suggested Mr. Redfield and I recommended Mr. Redfield to Bishop McConnell.

14. I conferred with Mr. Andrews as to a chairman of the Executive Committee, and we agreed upon Dr. Gilbert.

15. I stipulated that the members of the Commission be selected by the cooperating committees and I had nothing to with their selection. I recall only one suggestion that came to me, and I referred it to Mr. Andrews. I had not the slightest idea as to any preferences of the Commission members, except in two or three cases.

16. When the invitation for previewing came, I expressed the judgment that our Commission could not join it under present conditions, and expressed my doubt as to its possibility under any conditions.

17. At the very beginning I urged the necessity for such a survey as we are now making, before adopting any policy.

18. When Mr. Andrews came to Dr. Cawert and me to ask that he be given some status with the Federal Council, it was my own proposal that he be designated "Secretary on Dramatic Relations."

Meanwhile, I had turned the whole business over to Dr. Gilbert in June.

During all this time I carried out these administrative duties without any conference or consultation on our policies with Governor Milliken. The conference was arranged before he knew it. I knew nothing of his conferences with members of the



Commission, except that he and Dr. Gilbert met. The only actual conference with him that I had was the very early one when he explained the previewing system. Very shortly after the conference I told him that I did not believe it practicable. I also told him that I should propose an inquiry before adopting any policy.

I had one conference with Mr. Cheney at which we agreed on the idea that the Commission should work cooperatively with the Church and Drama Association.

Incidentally, I may say that several officers and members of the Commission did not altogether share my conservative attitude, which was largely determined by my insistent feeling that the Commission could not adopt any policy until the survey which I proposed, had been made.

So far as I can recall, Governor Milliken never made any request or even the slightest suggestion to me concerning the personnel or policy, except his very early expression of the hope that the Federal Council would join in the previewing. Had he done so I should have conveyed his request or suggestion to the Commission.

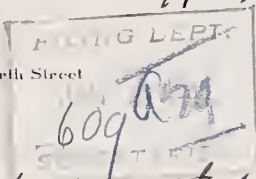
Sincerely yours,

P.S. I am sending a copy of this letter to Mr. White, Mr. Miller, Dr. Johnson and also to a man to whom I have been going for friendly advice.



It is to be expected  
April 27, 1931

Yale Club  
Vanderbilt Avenue and Forty-fourth Street  
New York



My dear Mr. Speer

I had hoped that I need not have any information as to last Friday's meeting, but as was natural, one of the members felt under obligation to convey it to me in a general way.

I am very glad that the matter is subject to further reflection & it is well that I shall be where there can be no temptation for me to add to divisive-ness by meeting the Committee, as I probably should be tempted to do.

May I express the earnest



hope that you will arrange  
to be present at the next  
meeting, as I have depended  
myself to you as I have  
not to anyone else re-  
cently.

I have told you  
absolutely everything  
that there is for me to  
tell.

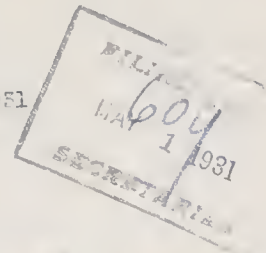
I have not seen  
the report as it stands  
& shall not see it as  
issued & shall be for-  
ever silent on it, I trust.

Yours

Charles V. Macfarland  
H



April 12, 1931



Rev. Charles S. Macfarland, D.D.,  
"Ichray"  
Mountain Lakes, N.J.

My dear Dr. Macfarland,

Your note of the 27th has only just reached me as I was away yesterday. I trust that this note in reply may reach you before you sail tomorrow.

I have just had a long talk with Dr. North and find that our views are very close together with regard to the Motion Picture Report. I have expressed my mind very fully and clearly also to Dr. Johnson both in conversation and in writing. I am glad the Administrative Committee deferred action at its meeting last Friday and I enclose a copy of a letter which I have just written to Dr. Johnson with regard to any further relationship of the matter to our Sub-Committee.

I trust that you are going to have a good trip abroad, and that you will dismiss these questions wholly from your mind.

With kind regard to Mrs. Macfarland and yourself,

Your sincere friend,

RFS:C.  
Enc.



Chas. S. Macfarland and John C. Macfarland  
April 30, 1951

Yale Club

Vanderbilt Avenue and Forty-fourth Street  
New York

Dear Mr. Speer

Thank you.

I wrote a very frank  
letter to Dr. Johnson today  
in which I dealt with  
the questions of "objectivity"  
& "facts" without seeing his final form  
of the report.

I took a number of  
questions which I suggested  
that he apply as tests  
to his statements.

Very likely Dr. North  
has told you of my letter  
to him.

The substance of both



was that of making sure  
we did the thing in a  
Christian way, - & spirit.

I found it quite  
impossible to keep entirely  
detached while here -

but now I am gone  
& none will hear any  
more from me.

I am entirely willing  
that Dr Johnson should  
tell you of my letter to  
him.

I am glad indeed  
that you & Dr North are  
thinking together.

Thank you again,

Charles F. Macfarland

in which Mrs. W.  
joins.



*F. E. Johnson*

Federal Council of the Churches of Christ in America

(INCORPORATED)

105 EAST TWENTY-SECOND STREET  
NEW YORK

Department of  
Research and Education

WILLIAM ADAMS BROWN, CHAIRMAN  
F. ERNEST JOHNSON, EXECUTIVE SECRETARY  
BENSON Y. LANDIS, ASSOCIATE SECRETARY

FRANCIS J. MCCONNELL, PRESIDENT  
SAMUEL MCCREA CAVERT  
JOHN M. MOORE  
GENERAL SECRETARIES  
FRANK H. MANN, TREASURER



TELEPHONE GRAMERCY 5-3475

March 13, 1931

Rev. Robert E. Speer  
156 Fifth Avenue  
New York City

Dear Dr. Speer:

In Dr. Cavert's absence I am taking the liberty of discussing with you the matter of the chairmanship of the committee appointed by the Administrative Committee to review the motion picture report. I gather from your letter that you have some hesitancy about serving as chairman of this committee. I can see why you might hesitate to assume that measure of responsibility in view of the fact that Dr. Macfarland has in a sense designated you to act as his personal representative from this time on. He has told me that instead of showing him any further documents connected with the study they should be shown to you. If you yourself feel no limitation arising out of this situation, it is of course all right with us here at the office of the Federal Council. If, on the other hand, you feel that you would be somewhat freer if someone else were chairman of the committee, we are ready to have someone else designated.

Before writing this note I undertook to make an appointment with you today but I learned that that would be difficult and I am therefore sending this by messenger with the request that, if possible, you will let me know today your wish in the matter.

Sincerely yours,

*F. E. Johnson*

FEJ:ET



R. E. Street

F. Ernest Johnson

Federal Council of the Churches of Christ in America

(INCORPORATED)

MAR 25 1931

105 EAST TWENTY-SECOND STREET  
NEW YORK

TELEPHONE GRAMERCY 5-3475

Ans.

FRANCIS J. MCCONNELL, PRESIDENT

SAMUEL MCCREA CAVERT

JOHN M. MOORE

GENERAL SECRETARIES

FRANK H. MANN, TREASURER

Department of  
Research and Education

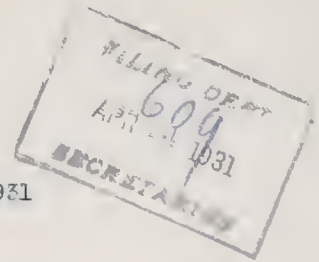
WILLIAM ADAMS BROWN, CHAIRMAN  
F. ERNEST JOHNSON, EXECUTIVE SECRETARY  
BENSON Y. LANDIS, ASSOCIATE SECRETARY

March 19 1931

Dear Dr. Speer:  
Copy of the draft report on the Motion Picture Study went to you today. It is a voluminous document but most of it is of a sort to require little attention, I think, from the Committee. The section on individual relationships is somewhat longer than I had expected or intended. The committee insisted on a more detailed account of the controversy than the first draft contained. The difficulty arises from the fact that the Department was instructed to investigate the Council, as well as other organizations, and since our other reports have been searching and thorough and outspoken in judgments recorded, a large part of our public will doubtless be quick to detect any evidence of evasion or reticence when clearing over our door yard. This has been a most difficult and trying experience. I hope you will feel that the task has been fairly done.

Sincerely yours  
F. Ernest Johnson





April 13, 1931

Dr. F. Ernest Johnson,  
105 East 22nd Street  
New York City

*L. Frank Baum*

My dear Dr. Johnson:

I enclose herewith a copy of a letter which I have written to Governor Milliken in reply to his letter which I showed you.

Will you please arrange a place of meeting for our sub-committee at 1:30 Saturday afternoon, April 18th and notify the members of the Committee as to the room? I expect to be away from New York all this week but hope to get back to my apartment at 24 Gramercy Park Saturday noon and should be glad if you would send me a notice there of the place where our committee can meet.

Will you be able to send us also copies of your revised draft of the foreword and of Chapter XIV and of the conclusions?

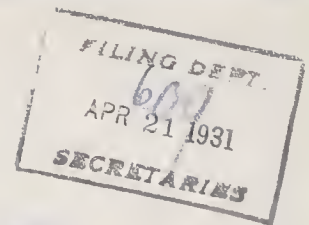
With regard to the conclusions I was sorry I couldn't stay to share in the further discussions. In reality this chapter ought to be the most important and productive of all and ought to lift the discussion on to the highest level of constructive understanding and forecast. In that view I wonder whether you couldn't modify wisely the concrete statements in the last line of page 5 and the first fourteen lines of page 6. You have dealt with the concrete cases already. Would it not be adequate in this place simply to state the general moral and practical principles that are involved?

I think we should be perfectly explicit about the wrong and the folly of what has been done, but having made our position in that matter clear we should drop it and not allow it to emerge again in a way that is in danger of distorting a perspective and hiding, either from ourselves or from others, great issues that are primary and continuing behind personal errors which while qualitatively wrong are quantitatively of little consequence.

Very cordially yours,

RES:B





April 20, 1931

Rev. F. Ernest Johnson, D.D.  
105 East 22nd Street  
New York City

*Federal Council of Churches*

My dear Dr. Johnson:

I enclose herewith a copy of a note I am just sending to the members of our Committee and also a copy of our proposed report to the Administrative Committee. I trust this will be satisfactory. We have tried to guard carefully the independence and prerogative of the Research Department.

Dr. Anthony and Dr. North have some minor suggestions, which I think they will be sending you, but it was agreed that I should report several items which occurred to us in our conference together.

With regard to the fore word it seemed to us that it would be wise to include either in the foreword or in a note attached to it and not to postpone to the appendix the text of the action of the Executive Committee authorizing the project and also the text of Bishop McConnell's letter of instructions to you.

Were there not other religious papers beside the three which you mention which it might be well to include in the footnote? Were there not articles in the Congregational and German Reformed papers?

It seemed to us that the statement at the bottom of page 2 of the foreword - "the air was full of charges and counter-charges" would give to an outsider reading the report a distorted impression: Would it not be well to use some more moderate form of expression?

With regard to Chapter XIV, it seemed to us that the first and third points in Dr. Warnshuis's letter to you were well taken. It seemed to us also that it would be well on page 1 of this chapter to state in the last line regarding Governor Milliken's membership on the Administrative Committee - "who since 1924 has been a member, etc."

It appeared to us also that in Chapter XIV, page 2, line 19, it would be better to say "we find no evidence" than "we do not find evidence."

With regard to the conclusions it was suggested that it might be wise to say on page 2 - "functions and power" instead of "function."

On page 3 there was some misgiving as to the excessive criticism of the vaudeville stage and the Sound Pictures and the reference to "a horde of undisciplined actors and entertainers notoriously lacking in moral and aesthetic standards. Dr. Warnshuis made this point also in his letter to you.



Er. F. Ernst Johnson, F.D.

- 2-

April 20, 1931

I enclose herewith a letter from Dr. Macfarland. Will  
you please return this when you have read it?

Very cordially yours,

RES:B



April 27, 1931

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609  
APR 28 1931  
SECRETARIES

Rev. F. Ernest Johnson, D.D.,  
105 East 22nd Street,  
New York City.

*Federal Council of  
Churches*

My dear Dr. Johnson,

I sent you last Monday a copy of the proposed report of our Committee to the Administrative Committee with regard to the report of the Department of Research on the Motion Picture Industry. I do not know whether Dr. Anthony has received any objections or suggestions with regard to the Report from the other members of our Committee. He will make the report on Friday in the light of the replies that he receives.

I have joined in this Report as agreed upon at the meeting of the Committee last Saturday, and I shall not demur or qualify my assent at the meeting on Friday, at which I cannot be present as I must be out of town.

But I cannot forbear expressing to you, personally, my misgivings as I voiced them in our conferences with you and the other members of the Research Committee. I am not clear that the Report embodies the right perspective and proportions or that it deals adequately with the central and vital issues of the problem of the relation of the Churches to Motion Pictures, and I am doubtful as to its main impact and net result.

I gathered from what Mrs. Sinkovitch said at our last conference with you that she shares some of my misgivings.

I fear that there has been too much importance attached to subordinate considerations and influences, and that too much is made of water that has long run under the bridge, that has already been noted and dealt with, and that was, in any case, however lamentable, only an unimportant eddy in the real stream.

I know your conscientious purpose and endeavor, but I am not sure that the report deals with the actual conditions and the human being involved in a way that will insure real constructive and beneficent results.

I hope that I am wrong, but I cannot forbear expressing my fears lest silence might be misconstrued. I know that you have done your best and our Committee has sought to protect the rights and responsibility of your Research Department. But I wonder whether we have secured yet the right technique of finding and expressing the mind of the Churches and of conserving their rights and responsibilities too? It is certainly a dreadfully difficult problem.

As I have said I am writing this personally to you alone, but I am sending a copy to Dr. Anthony for his personal information.

With warm regard,

Very cordially yours,

RFS:C.



*Handwritten: H.E. Johnson*

**Federal Council of the Churches of Christ in America**

(INCORPORATED)

105 EAST TWENTY-SECOND STREET  
NEW YORK



FRANCIS J. MCCONNELL, PRESIDENT  
SAMUEL MCCREA CAVERT  
JOHN M. MOORE  
GENERAL SECRETARIES  
FRANK H. MANN, TREASURER

**Department of  
Research and Education**

WILLIAM ADAMS BROWN, CHAIRMAN  
F. ERNEST JOHNSON, EXECUTIVE SECRETARY  
BENSON Y. LANDIS, ASSOCIATE SECRETARY

*Handwritten: S*

April 29, 1931

Rev. Robert E. Speer  
156 Fifth Avenue  
New York City

Dear Dr. Speer:

I have not yet had opportunity to reply to your letter of April 28 with reference to our motion picture report. May I do so now and refer to certain other matters connected with it ?

I understand fully your concern as to the reaction of our constituency to a report from which they might naturally expect more. I recall, as you do, that Mrs. Simkhovitch had the same apprehension. I thought, however, that she reacted quite differently when I explained the significance of the present study.

It seems to me that coming into the situation freshly as you and the other members of your committee have done it is most natural that you should find the report unduly limited in scope. On the other hand, I think that this limitation is thoroughly justifiable and inevitable. At the risk of being tedious, may I tell you more at length than I have done what the situation is ?

Ever since Mr. Hays was made president of the Motion Picture Producers and Distributors Association, but more particularly in the last few years, there has been sharp controversy among persons interested in motion pictures as to the validity and sincerity of Mr. Hays' program and as to the propriety of cooperation on the part of civic and religious agencies. As Mr. Milliken says, the question is, Are we honest or not ? Indeed, this question of the validity of the Hays organization and program has come to be the central issue.



April 28, 1931

Everybody knows that the pictures leave much to be desired, that there are objectionable films and highly objectionable advertising. Everybody knows that the real point is what can be done about it. Broadly speaking, there are two possibilities. One is cooperation with the industry in an effort to put its own house in order, and the other is the imposition of force, chiefly through legislation. The reform groups seem to be more concerned with an attack upon the Hays organization than with anything else. Hence, the subject of our study is really the crux of the whole matter, and will, I think, be so regarded by most of the individuals and organizations actively interested in motion pictures. In presenting the results of the study, however, we are explaining the framework of the industry, the relations between the various processes, the location of responsibility, and so forth, in a way, we hope, to make future efforts with reference to the pictures more intelligent and effective.

It is perfectly true that the moral and psychological effects of motion pictures are agitating the minds of our people, but these questions can only be answered as a result of long technical studies which the Federal Council is not equipped to make. Furthermore, studies of this sort are now being made by the Payne Foundation. Mr. William H. Short, who is in charge of these projects, tells me that within a few months he expects to have fifteen volumes of results. I have been somewhat in touch with these studies and I believe the Federal Council and other agencies can use the results with full confidence. Some eminent men are at work upon them.

Thus it would seem that from several points of view the study we have made was the proper one for us to undertake. I hope that the event may prove it so.

On the technical question of the correspondence between the plan of our study and the brief sentence in the proceedings of the Executive Committee authorising the study, may I refer to my memorandum of November 15, 1929, to Dr. Winchester, who was then secretary of the Motion Picture Commission. I enclose a copy. This was prepared at the request of the Commission and the study here outlined is the one which the Executive Committee was asked to authorize, and is therefore the one to which their authorisation refers. I think it unfortunate that the minute in the matter is so brief.



Rev. Robert E. Speer - 3

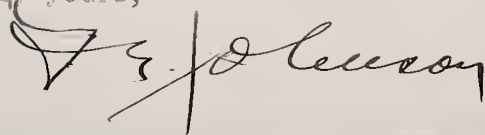
April 22, 1911

Referring to your earlier letter, which accompanied a copy of the report of your committee, presented through Dr. Anthony, let me say that changes are being made pursuant to each of the suggestions contained in your letter. I reported on these changes to the Administrative Committee and consulted them about a number of other questions that had arisen concerning the text of the report. As you doubtless know, the discussion developed no important specific criticisms of the report but did show anxiety lest some injustice might be done through hasty action. I was present for most of the discussion but withdrew as my colleagues had done when the committee was through questioning me. I believe that Dr. North and Dr. Lord were those chiefly desirous of postponement of final action. Dr. Macfarland intimated to me that he had himself suggested this postponement, whether to either Dr. North or Dr. Lord I don't know.

The only thing that concerns me at the moment is that I believe some of the members of the committee expected that Mr. Milliken would be given opportunity to appear before the committee at the next meeting. This, I understand, has not been arranged for. No action authorizing it was taken and Dean Weigle, I understand, is opposed to it. I had assumed, as you know, that Mr. Milliken would appear before the committee before action was finally taken. However, the committee cannot very well ask him to appear without asking Mr. Andrews also. As matters now stand, Mr. Milliken will absent himself as usual from this special meeting, but with action on the report completed his self imposed disability will be removed and I should expect him to attend the regular May meeting and probably to make his statement then. I am explaining this situation because I think you should know the way matters stand. If any members of the committee feel strongly that Mr. Milliken should be asked to appear representations to that effect should, I suppose, be made to Dean Weigle.

I appreciate very much the way you have handled this difficult matter and the attitude the Administrative Committee has taken. Dr. Langdale urged very strongly that the Administrative Committee keep its hands off the report and there was not the slightest disposition to interfere with the Department's function. On the other hand, I stressed the desirability of frank criticism and counsel to the Department from members of the committee at every point because of all that is involved.

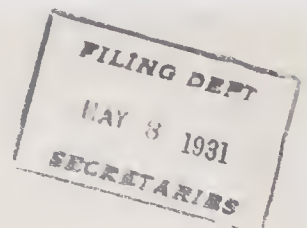
Sincerely yours,



FEJ:ET



MEMORANDUM



From F. E. Johnson

To Dr. Winchester

November 15, 1929

Subject: Proposed Study of the Motion Picture Situation

Pursuant to your request and in accord with the action of the Executive Committee of the Commission on Motion Pictures calling for consultation with this Department I submit the following suggestions concerning the proposed inquiry into the motion picture situation.

1. Limitation of field

a) It should be recognized that such questions as the moral or intellectual effect of the films on the minds of children and adults involve long and painstaking and costly research by technicians equipped with elaborate apparatus, and should therefore be eliminated from this inquiry. Psychologists are now at work on these problems and the field must be left to them.

b) The task of developing and applying standards of judgment - criteria of decency, etc., -- should also be excluded, as belonging to a different type of project. It involves the gathering and classification of opinion and the formulation of consensus on a huge scale and presupposes the previous gathering of the psychological data referred to above.

c) The scope of the study should therefore be limited to phases of the motion picture problem which can be studied on the basis of the limited psychological data available, which are clearly within the area of individual and social ethics, and can be fruitfully studied with limited resources. It should further be directed at discharging what the constituency of the Federal Council of Churches will recognize as an obligation of the Council. I suggest that it be confined to the public relations of the motion picture industry.

2. Purpose

The purpose of this study would be to learn how the motion picture industry undertakes to avail itself of the judgment of the community; how it interprets itself to the community; what changes, if any, have been taking place in the direction of adaptation to the requirements of public opinion; to what extent freedom of choice of pictures by exhibitors exists; to what extent the control of the industry is monopolistic; to what extent the various participants are free to act in accord with a code of professional ethics and to what extent they endeavor to do so; what elements of social control are operative in the existing situation; in general, what obstacles lie in the way of the attainment of better service and higher standards.



### 3. Method

The methods employed would include the study of a great mass of documentary evidence assembled by the Federal Trade Commission; the examination of promotional literature, advertising, etc.; observation of the various processes by which the character and content of a film are determined and the processes by which it finds its way ultimately to the public; observation of reviewing and censorship processes; interviews with producers, directors, distributors, exhibitors, actors and representatives of the public.

### 4. Personnel

The study could probably be made by one very well equipped person who has a general knowledge of the factors in community organization and social control, one who knows how to handle data on a highly controversial subject impartially, one who is a good interviewer, and, preferably, one who already has a reputation as a successful investigator, educator or social worker. A competent secretary would, of course, be needed.

### 5. Time

The period suggested is one year, two thirds of which might be used for gathering data and the balance for shaping the report.

### 6. Budget

The following would seem to be a minimum requirement:

Salary of investigator	\$6,000 to \$8,000
Salary of secretary	2,100
Office rent	1,200
Office expense	800
Travel	<u>1,200</u>
Total	\$11,200 to 12,300

(Exclusive of cost of publishing report)